

Strange Times

Alien Implants
Alien Semiotics Project
Hypnotherapy & Abductions
Angel of Mons
The Beast
Jung & the Paranormal

Issue 5

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Editorial

GLORIA HEATHER DIXON

We will remember...

**And the Star - Spangled Banner
in triumph shall wave
O'er the land of the free and the
home of the brave!**

I would like to extend my deepest thanks and appreciation to Bill Rose for his enormous contribution to Strange Times over the last four issues. Without him the magazine would not have existed in its present format. Bill will still be contributing to Strange Times with his thought provoking articles on many wide-ranging issues.

I would also like to welcome back Paul Cabby, who is taking over from Bill and as some of our long standing readers will remember was responsible for the development of the design and graphics when it was Strange Daze. I am extremely happy to have him back on board and readers will see some differences and enhancement to this and future issues.

And so to things at hand



particularly as the first anniversary of September 11th recaptured the horrific images that the world so sadly remembered in September in memorial services across America, Britain and many other countries. An eternal flame of courage and spirit still burns in the hearts of all Americans, and in the souls of every single person from so many countries, cultures and religions, who bore the pain of loss from these events.

In this issue we have focused on the issues of UFOs, strange encounters and the wide-ranging ideas surrounding these. David Clarke examines the Angel of Mons and UFOs as a contemporary legend. Gary Anthony and Dr. Mark Newbrook present their cutting-edge research into the alien semiotics project which is the study of hieroglyphics associated with claims of crashed UFOs and researchers probing the abduction phenomenon. Judy Jaafar attended a two day workshop in London recently on the alien abduction phenomenon hosted and presented by Dr. Bruce Fox. As a clinical hypnotherapist herself Judy reviews and also gives her personal views on this important academic event.

Was Aleister Crowley a mystic or madman? Brian Allan presents an in-depth look at the man and although dismissed as a charlatan by some, he concludes that Crowley had abundant charisma with a natural talent for

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The Angel of Mons and UFOs as contemporary legend: Common Themes

Page 11 **Aleister Crowley– Mystic or Madman? Brian Allen**

Although dismissed as a charlatan and general nuisance by certain modern occult researchers Crowley had abundant charisma, a natural talent and gift for self-publicity and a genuine belief in the powers of sorcery...his powers of sorcery!

Page 16 **Alien Semiotics Project Gary Anthony**

& Dr. Mark Newbrookmost of the references for scrutinising suggested alien languages comprise either small snippets relating to unsubstantiated official documents which herald study of hieroglyphic or Sanskrit-like writings associated with crashed UFOs or the work of enthusiastic amateurs probing into the abduction phenomenon.....

Page 21 **Hypnotherapy Masterclass** Bruce Fox, PhD Imperial College, London 6/7 July 2002, **Reviewed by Judy Jaafar**

..... I am a hypnotherapist myself, fairly recently trained, but have been an abduction researcher for very much longer, and one who entirely agrees with BUFORA's moratorium on the use of regression for alleged abductees.When I saw in our LCCH (London College of Clinical Hypnosis) newsletter, that he'd (Dr. Bruce Fox) been invited to London to host a two-day workshop for clinicians on the alien abduction phenomenon, I just had to go.....

Page 26 **Hull's First UFO Gary Anthony**

....."I immediately called my father and my mother, who were in the house, and they also both saw the light as it travelled westward."

.....During astronomical correlation research into the 1913 phantom airship sighting wave and file of Nigel Watson et al, during 1989 for BUFORA, David Clarke drew my attention to an earlier wave of phantom airships in 1909, which had reference to possibly Hull's first recorded UFO sighting.

Page 28 **One Step below Silence Gloria H. Dixon**

Just over seven years ago on a warm summer's evening four people, husband, wife and their niece and her boyfriend, were enjoying a barbecue in the back garden of the niece's home on a small housing estate, when they experienced some bizarre and mysterious events.....

.....all familiar sounds seemed to cease.

Page 33 **Jung and the Paranormal S. Ferrol**

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Virtually Fat free, low carbohydrate. CAUTION. May contain some nuts.....

It is arguable that without Jung we may still be bogged down in the quagmire of the obvious and materialistic view that what we call the paranormal does objectively exist, as little green (or grey) men piloting shiny flying saucers or as shimmering spectres of the dead forever anchored to their place of death, and which has no further meaning or importance psychologically.

Page 39 **The Usual Suspects**

Our Gallery of contributors.

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Page 41 **Editorial.** Welcome to issue Five!- *CONTINUED.*

From Angels to Aliens

Dr David Clarke

Traditions of belief in perspective

The Angel of Mons and UFOs as contemporary legend: Common Themes

The influence of folklore upon the origins of both the angel and UFO legends, and the role of rumour in the way they have been disseminated through popular culture deserves close study. Here I have chosen four examples of common themes shared by the two beliefs, for examination in further detail.

The Unknown Soldier: anonymous sources and testimony as 'evidence.'

The majority of alleged 'eyewitnesses' produced as evidence for the angels at Mons were anonymous: 'a soldier', 'an officer', 'a nurse', who could never be traced or identified. Their truthfulness hinged upon their position in society – with army officers and nurses being seen as 'credible witnesses.' Today UFOlogists give similar exalted status to airline pilots, police officers and radar operators. In the case of the angel of Mons much of their 'evidence' was second, third or even fourth hand. Anonymous military sources have become a staple ingredient of the UFO crash-retrieval stories and general 'cover-up' writings within the UFO literature. These stories have become so well known that Kevin McClure has labeled the genre as 'The Unknown Soldier.' Testimony of this kind, originating as it does from a background of rumour, cannot be trusted to be reliable.

(Continued on page 5)

"...this is a story repeated by so many witnesses that if anything can be established by contemporary evidence it is established. When soldiers and officers, who were in the retreat from Mons say they saw a batch of angels between them and the enemy and the horses of the German cavalry stampeded and thus our troops were saved from destruction, no thoroughly modern man is foolish enough to disbelieve the statement or to pooh-pooh the experience as hallucination..."

The Rev Mr. R.F. Morton, sermon delivered at Manchester, 13 June 1915.

"...It was strong evidence, as I say. Or, rather, it would have been strong evidence but for one circumstance – there was

not one word of truth in it. Or, in the stronger phrase of Wemmick, these stories were lies: 'Every one of 'em lies, sir.'"

Arthur Machen,
The True Story of 'The Angels of Mons.'
(London: 1937)

I. Introduction

At the opening of the 21st century the division between those who accept visits by a non-human, or alien intelligence as the most likely explanation for the UFO phenomenon and those who are agnostic, or skeptical, appears as an unbridgeable chasm. The heated, and at times emotionally-charged online debates between the 'believers' and the 'skeptics' has become one of the defining themes in the discourse of

The influence of hoaxes upon the development of belief

In 1915 Private Robert Cleaver of the 1st Cheshire Regiment swore an affidavit before a JP to the effect that he had fought at Mons and had seen a vision of angels with his own eyes. His statement was published in the *Daily Mail* and Begbie's *On the Side of the Angels*. Inquiries revealed that Private Cleaver's draft arrived in France on 6 September 1914, a fortnight after the battle was fought.

UFOlogy is riddled with similar false statements, hoaxes and suspected hoaxes that continue to be reproduced within the literature of the subject often years after the truth has been exposed. As a result hoaxes form a very influential ongoing part of the public perception of 'the UFO phenomenon.' Possibly the best example is the affidavit sworn by Kansas farmer Alex Hamilton during the 1897 airship wave. Hamilton claimed an airship piloted by alien creatures swooped down on his ranch and stole a heifer. A month later his confession was published in a Kansas newspaper. The yarn was published as genuine in a number of influential UFO books, by the likes of Vallee and Keel, before the story was exposed. Even today it continues to be cited as a genuine event in UFO literature (for example in John and Anne Spencer's *UFO Encyclopedia*, 1987).

The power of propaganda and lies

The absence of news from the front as a result of censorship during the First World War encouraged the proliferation of false stories and rumours, which were skillfully utilized by British Intelligence in the propaganda war against Germany. James Hayward (2002) has found evidence that other WW1 rumours, for example the Russians in England, were covertly encouraged to confuse the enemy. In this regard, it is significant that one of the earliest and most curious references to the angels is found in the memoirs of the British Army's Chief of Intelligence on the western front, Brigadier-General John Charteris. Charteris was a personal friend of the British Commander-in-Chief, Sir Douglas Haig, and was directly responsible for the spreading black propaganda. Most notorious of all was the rumour that the Germans had established a ghoulis 'corpse rendering plant' where the bodies of those killed at the front were recycled to make fats for use in the war effort. A diary entry by Charteris is often quoted by 'believers' as evidence that the story of the angels was known before Machen published *The Bowmen*. Dated 5 September 1914, two weeks before the story appeared in the *Evening News*, Charteris wrote of: "...the story of the Angels of Mons going strong through the 2nd Corps, of how the angel of the Lord on the traditional white horse, and clad all in white with flaming sword, faced the advancing Germans at Mons and forbade their further progress."

Official 'silence' on the subject of UFOs has led many to speculate about a Government cover-up of evidence, or

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contemporary UFOlogy, in the absence of any "wave" of new sightings or experiences.

A brief survey of weekly postings on any of the popular online UFO newsgroups, for example the Canadian-based UFO Updates, illustrates the predictable, entrenched standpoints and rhetoric adopted by those on both sides of the controversy. Few who participate in these debates are aware that their positions are traditional, and simply a replay of a philosophical tug-of-war that has been raging for four centuries.

This article will compare the intellectual positions adopted by today's UFO believers and skeptics to those who debated the reality of the 'angels of Mons' in the pages of British newspapers during the summer of 1915. As is the case with UFOs, reports of the angels were made by 'credible witnesses' and supported by a great mass of human testimony that was sufficient evidence for the 'believers.' The quality of that evidence was questioned by a man who was himself a follower of occult and mystical teachings, but who doubted the reliability of the 'testimony' gathered in support of the angels of Mons. The debate that ensued, and was played out in public at the height of the war, is worth examining in depth, for it allows us to take a different perspective upon the UFO evidence with the benefit of hindsight.

The roots of today's UFO controversy can be traced to the 18th century, with the development of modern science and what became known as 'the mechanical philosophy.' It was at this time that an educated elite began to cast scorn on traditional beliefs, particularly those concerned with the supernatural.

The intellectual elite regarded those who continued to believe in ghosts as 'credulous', 'ignorant' and 'superstitious,' ignoring the fact that supernatural belief remained widespread, even amongst the 'educated' classes. Dr David Hufford, a folklorist from the University of Pennsylvania, famously described this rationalist approach as "a tradition of disbelief." Hufford noted that it was not only the 'believers' who had a folklore; those who looked to rational explanations followed a system of belief that was equally 'traditional.' Rationalists according to Hufford relied upon prejudices, dismissing those who reported ghosts, angels or UFOs as self-evidently muddled, emotional, manipulative or psychotic without troubling themselves to examine the evidence. They followed a tradition that maintained rational explanations could be found for all unexplained phenomena given sufficient time and scientific advances.

II. Believers and Skeptics: A few definitions

By the late 19th century, the clash of philosophies came to a head in debate between what Gillian Bennett defines as the rationalist and supernaturalist cultures, represented by the personalities of two Victorian folklorists, Andrew Lang and Edward Clodd. Lang was a writer, an expert on ghost traditions and a leading light in the London-based Society for Psychical Research (SPR) whilst Clodd was an anthropologist and rationalist who followed the mechanistic viewpoint to the letter. Clodd used his presidency of the Folklore Society to launch an attack upon the SPR in an attempt to prove that belief in ghosts and spiritualism was 'mere superstition' or pseudo-

of the use of the subject for psychological warfare purposes. Indeed, a number of CIA memos that refers specifically to the use of UFO beliefs for psychological warfare, both defensive and offensive, have been obtained under the US FOIA.

The influence of literary invention

Machen's *The Bowmen* was a work of fiction that consciously or unconsciously inspired others to believe in the reality of supernatural intervention on the side of the Allies during the First World War. UFO literature is replete with similar examples of fiction imitating 'fact' and vice versa, making it difficult to separate imagination from experience, if such a division is indeed appropriate. Probably the best known recent example are the similarities between the characters in the 1989 sci-fi novel *Nighteyes* and the alleged UFO abduction claim by Linda Napolitano recounted in Budd Hopkin's book *Witnessed*. Many similar examples could be cited.

Further reading:

For traditions of belief and disbelief see:

Dr Gillian Bennett. *Alas, Poor Ghost!: Traditions of belief in story and discourse*. Utah University Press, 1999.

David Hufford. *The Terror that comes in the Night*. Pennsylvania University Press, 1982.

For the Angels of Mons see:

David Clarke, 'Rumours of Angels: a legend of the First World War,' *Folklore* Vol 113/2 (October 2002)

James Hayward, *Myths and Legends of the First World War*. Sutton publishing, 2002.

Kevin McClure, 'Visions of Angels and Bowmen,' privately published, 1993.

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science. In response, Lang rehearsed the arguments used by today's pro-UFOlogists – taking the rationalist's assertions point by point, citing the evidence of 'reliable witnesses', and criticizing Clodd for being unscientific himself by refusing to examine the empirical evidence that was available.

Lang's argument that rationalist arguments were as unscientific as the believers they criticized holds true today. He summarized them as follows: "...Manifestly it is as fair for a psychical researcher to say to Mr Clodd, 'You won't examine my haunted house because you are afraid of being obliged to believe in spirits,' as it is fair for Mr Clodd to say to a psychical researcher, 'You only examine a haunted house because you want to believe in spirits.'"

There was no common ground in the Victorian debate between believers and rationalists, as there is none today in the UFO wars. As Bennett (1999) notes, "[the debate] shows how even the most astute and ardent debaters do not (and perhaps cannot) step outside the arguments allotted to their team in the philosophical tug-of-war. Though cogently stated and enthusiastically expressed, their reasoning is almost entirely predictable." Such is the case with those who stand on both sides of the UFO debate. Those defined as UFO 'believers' are a heterogeneous grouping. They hold in common a strong faith that UFOs and their occupants exist as some form of alien or at least non-human presence. Some accept this proposition only as a likelihood based upon what they feel is persuasive evidence – usually the overwhelming weight of eyewitness testimony, particularly that supplied by 'reliable witnesses' (pilots, scientists, police officers) and

instrumental evidence (photos, radar tracking, ground markings). Similar positions were adopted by those who argued for the reality of the spirit world in the Victorian era (reliable witnesses, photos of ectoplasm, etc). At the extreme end of the spectrum of belief are those who hold a semi-religious, or spiritual faith in alien visitors, sometimes as a result of a direct experience or contact. Most shades of this spectrum adhere to a common feeling, often argued in emotional terms – the alien presence is real, imminent and of utmost importance to the modern world.

Few believers feel it necessary to distinguish between skeptics and debunkers, who are often lumped together in one category as a term of abuse – hence the appearance of the term 'skeptibunker.' I prefer the definitions provided by a former 'believer', Amy Herbert: "A believer is one who believes he or she has found the truth. A skeptic is one who doubts, one who has not found the truth. When one believes, he or she does not require evidence to convince them - they already have all the evidence they need. When one is skeptical, he or she is seeking more evidence as they are not yet convinced, they do not believe." A true skeptic is not a debunker who seeks to "expose the falseness" of all supernatural claims, following a tradition of disbelief. A skeptic is one who is naturally "inclined to doubt accepted opinions" (OED) as to the nature and origin of claimed phenomena. One such doubter was the writer Arthur Machen, who maintained that the 'angels of Mons' were the product of his imagination. Imagination that was made real for those who wished to 'believe.'

III. The Angels of Mons

The belief that angels had intervened on the side of the British Expeditionary Force (BEF) during the opening weeks of the First World War had its origin in a piece of fiction.

This was a short story by Arthur Machen, *The Bowmen*, that was published by the London *Evening News* on 29 September 1914. The story appeared one month after the battle of Mons, which took place on the outskirts of a Belgian mining town, early on the morning of 23 August. Machen described how a regiment of the BEF, cut off and surrounded by the German army during their retreat to the Marne, called upon the English patron saint, St George, for help. In a flash, a long line of shining figures – the ghosts of fallen archers from Agincourt – appeared before the trenches. They drew longbows and showered the attacking Germans with deadly arrows, killing thousands of the gray-coated infantrymen. This supernatural intervention turned the tide of the battle and allowed the numerically smaller British force to escape annihilation and fight another day. The underlying theme was one that appealed to British patriots – God was on the side of the Allies, and had sent bowmen (or angels) in their hour of need. Machen's inspiration for the story came from newspaper accounts of the aftermath of the retreat from Mons. Heavily censored by the War Office, they described how the BEF had made a 'miraculous' escape from the battlefield, and had come perilously close to defeat. The truth was somewhat different, but in war truth is often the first victim and was in this instance secondary to the campaign to encourage new recruits to join up.

The Bowmen was fiction, one of series of patriotic, uplifting stories that appeared in newspapers and magazines on the Home Front at that time. Machen's story was different in that it drew upon mystical and spiritual themes from British folklore which had inspired him,

and which might explain the deep resonance it found in its intended audience. Machen worked as a news reporter for financial reasons. He was also an accomplished author in his own right who specialized in supernatural and occult themes, an interest that influenced many of his classic books. As such Machen could not be described as a 'skeptic' in the modern sense of the word, and yet soon found himself forced to take the stance of a rationalist against those who believed that supernatural intervention really had occurred on the day of the battle!

For within days of the appearance of *The Bowmen*, the editor of his newspaper began to receive letters from readers asking for the identity of the soldiers who witnessed the miracle on the battlefield. Requests also came from the editors of the spiritualist magazines that were very popular during the Great War. They wanted to republish Machen's story, and asked for the authorities upon which he had drawn. "I could not give my authorities," Machen responded, "because I had none, the tale being pure invention."

As the creators of false UFO stories have discovered in recent years, once the genie was out of the bottle, it becomes impossible to persuade it to go back in. Once a story is seeded, it spreads via the rumour mill, mutates and resurfaces in the most improbable places. Six months passed after Machen produced his romantic fantasy without any further stories of visions until St George's Day, 23 April 1915. It was then that the war, which some had predicted would be over by Christmas, had become bogged down in the slaughter of trench warfare and the idea of supernatural intervention to break the deadlock appeared inviting once again. As if by magic, the story reappeared in print. The first rumours appeared in the spiritualist magazines

Light and *The Occult Review*, and were quickly followed up in the pages of local and national newspapers. Now the story of the 'bowmen' was branded as 'fact', not fiction, and was backed up by the evidence of eyewitnesses: reliable witnesses, an officer who had fought at Mons, no less. Unsurprisingly, the name of the officer witness was not revealed. The story read:

"He [the anonymous officer] explained that, whether Mr Machen's story was pure invention or not, it was certainly stated in some quarters that a curious phenomenon had been witnessed by several officers and men in connection with the retreat from Mons. It took the form of a strange cloud interposed between the Germans and the British. Other wonders were heard or seen in connection with this cloud which, it seems, had the effect of protecting the British against the overwhelming hordes of the enemy."

Even at this stage, the officer had not seen the "strange cloud" himself, but was merely relating what others had said, so his testimony was second or third hand. In fact, it had just the same measure of ambiguity that is found in many UFO narratives today. From this point onwards, the boundary between Machen's literary invention and the alleged 'experiences' of soldiers became increasingly blurred. As the story was published and republished the finer details became distorted as they were transmitted by word of mouth, across the English Channel and back to the front. In newspapers and magazines and letters from the front, writers who were starved of real news because of wartime censorship, retold the story as fact and the 'bowmen' became 'the angels.' The defining moment came with the story of one Miss Marrable who claimed she had first hand

evidence from two officers who had seen “a whole troop of angels” appear between the BEF and the Germans at a crucial point in the battle, leading the enemy cavalry to stampede in terror. Her story was enthusiastically taken up by clergymen such as the Rev Mr Horton as the proof that would confound the skeptics. As a ‘believer’ he had all the evidence he needed, namely the word and reputation of a lady from a good Christian family. Like many latter-date UFO believers, a story from a ‘credible witness’ was proof enough.

When Marrable was eventually traced and questioned by journalists who wished to question the ‘officers’ it was found that she had been misquoted and had no idea who the officers were, if they even existed. This revelation was conveniently ignored by those promoting the claims, and in subsequent reprintings of the story, her denial was simply ignored and Marrable’s name was removed. Those who tried to pursue the many dozens of similar accounts that were printed by newspapers and magazines during 1915 came up against similar dead-ends. As a researcher for the Imperial War Museum concluded, “...to pursue the supporting stories to source is to make a journey into a fog.” A fog made up, it seems, of myth, propaganda and plain lies.

Facts became secondary to the sense of patriotic wish fulfillment that the ‘angels of Mons’ presented to the British nation. By the battle of Ypres in 1915 the war had reached stalemate, with poison gas adding to the miseries suffered by those fighting on the Western Front. Those who had lost sons, husbands and fathers in the slaughter needed to believe that God was on the side of the

Allied cause, and the ‘angels’ provided an ideal conduit for that outpouring of faith. Clergymen used the story in Sunday sermons as a moral booster, replacing the ‘bowmen’ who in Machen’s tale killed Germans with supernatural arrows with more acceptable benevolent angels who appeared without warning to throw a protective curtain around the BEF. Machen believed the link between the two versions was his use of the word “shining” to describe the bowmen...”In the popular view shining and benevolent supernatural beings are angels and nothing else...and so, I believe, the Bowmen of my story have become the Angels of Mons.”

By the summer of 1915, this rumour of angels became immortalized in a stream of newspaper stories, pamphlets and sermons. Thousands of people not only in Britain but also across the world came to believe that angels had intervened on the Allied side in a decisive battle, and that the course of the conflict had been changed as a result. The ‘angels of Mons’ entered the realm of legend and it became unpatriotic, almost treasonable, to doubt the legend was founded on fact. Even today, whenever the subject is revived in the media, there are those who come forward to support the traditional version of angelic intervention as a matter of historical fact. A number of distinguished historians have followed this tradition of belief. A.J.P. Taylor, for example, wrote in his 1966 history of the First World War that Mons was the only battle “where supernatural intervention was observed, more or less reliably, on the British side.”

Rallied against Machen in 1915 were the believers in ‘divine intervention’ such as Harold

Begbie, author of *On the Side of the Angels*, a hastily written book that was subtitled ‘an answer to Arthur Machen.’ Begbie was both a patriot and a supernaturalist who believed the reality of the angels was proven beyond doubt by virtue of the evidence provided by ‘credible witnesses’ such as Miss Marrable and the soldiers and officers who would not lie. His argument was shattered when it became clear when a key testimony, given under oath by a soldier from the Cheshire regiment, was revealed to be a hoax [see panel]. Begbie also relied upon the dubious evidence of a nurse, Phyllis Campbell, who claimed to have cared for wounded and dying soldiers who had seen the angels. Her writings, trailed by the *Occult Review*, were wholly propagandist, with divine intervention taking its place alongside detailed and semi-pornographic stories of German atrocities in Belgium which historians have exposed as fantasies. Machen used his position as a leader writer for the *Evening News* to challenge both Begbie and Campbell, demanding they produce the names of the soldiers who had made these statements before they could be accepted as evidence. Unable to answer, Campbell fell back upon the familiar argument used by the UFO believers – Government conspiracy. The soldiers who had seen the angels could not be named, she claimed, because of a Government cover-up. Those who had witnessed wonders on the battlefield were forbidden by the British Army to discuss what they had seen, but Campbell promised that “the evidence exists...and when the war is over and the embargo of silence is removed, Mr Machen will be overwhelmed with corroborative evidence.”

IV. Conclusion

At the end of the war, not one solitary veteran of Mons, Le Cateau or any of the other battles where angels were said to have appeared came forward to provide the evidence which Campbell had claimed was plentiful. Even the SPR after a detailed and objective investigation, accepted that the stories “prove on investigation to be founded on mere rumour and cannot be traced to any authoritative source.” Of first hand testimony “we have received none at all, and of testimony second-hand we have none that would justify us in assuming the occurrence of any supernatural phenomenon.”

When all the ‘angel’ stories are collected, one fact shines through the fog. That is not a single contemporaneous published account of alleged supernatural visions on the battlefield appeared prior to the publication of *The Bowmen*. Machen was correct in his claim that his story had given birth to a legend that became very “real” to many thousands of people caught up in the horrors of the war. It provided spiritual comfort both to those on the Home Front and those fighting in the trenches. Once the story was mythologised, the ‘facts’ such as they were, became of secondary importance. Three decades later, Frank Scully would publish a fictional account describing the crash of alien craft and its crew of little men in the New Mexico desert, drawing his inspiration from the ‘flying saucer’ wave of 1947. Although quickly exposed as a hoax, the idea that the American Government had captured a saucer had been seeded in the popular consciousness, and would re-emerge almost twenty years later as one of the foundation stones for the Roswell legend.

Flying Saucers and UFOs ultimately proved to be a far more endurable belief-legend than the angels of Mons, which had appealed to the spiritual requirements of a nation in time of crisis. By 1947, as Hilary Evans has noted, flying saucers were an idea whose time had come, appealing to different, more widespread and less culturally specific psychological needs. In some forums, it now treasonable, if not unpatriotic as it was in 1915, to doubt the “accepted wisdom” of the UFO belief system, even in the face of “inconvenient facts.”

When the UFO debate is re-interpreted in the context of the controversy surrounding the angels of Mons, one finds the ‘facts’ become less important than a) the themes and motifs within witness narratives and b) the traditional arguments adopted by the personalities who promote and decry supernatural beliefs. Machen’s war of words with Begbie was a re-run of the Lang/Clodd debate of the Victorian era, and both were just practice runs for the battle royal that would eventually emerge from the UFO controversy on many different social and philosophical levels.

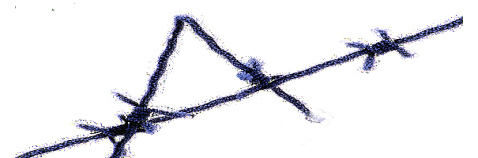
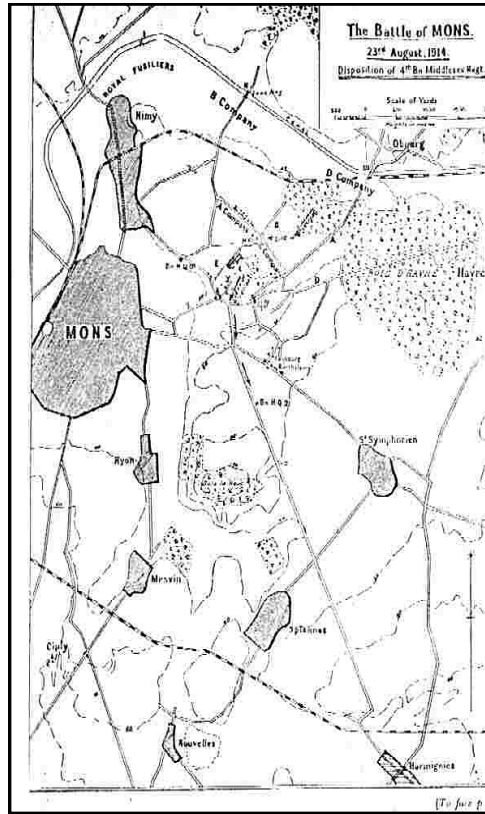
Throughout the remainder of his life, Arthur Machen believed he was the author rather than historian of the angels of Mons. He continued to insist that his imagination was the single source for all the stories that emerged during the spring and summer of 1915. In the lengthy introduction he prepared for the version of *The Bowmen* that was republished that year by popular demand, Machen expressed his amazement that he had taken on a life of its own. He wrote: “It began to dawn on me that if I had failed in the art of letters, I had succeeded, unwittingly, in

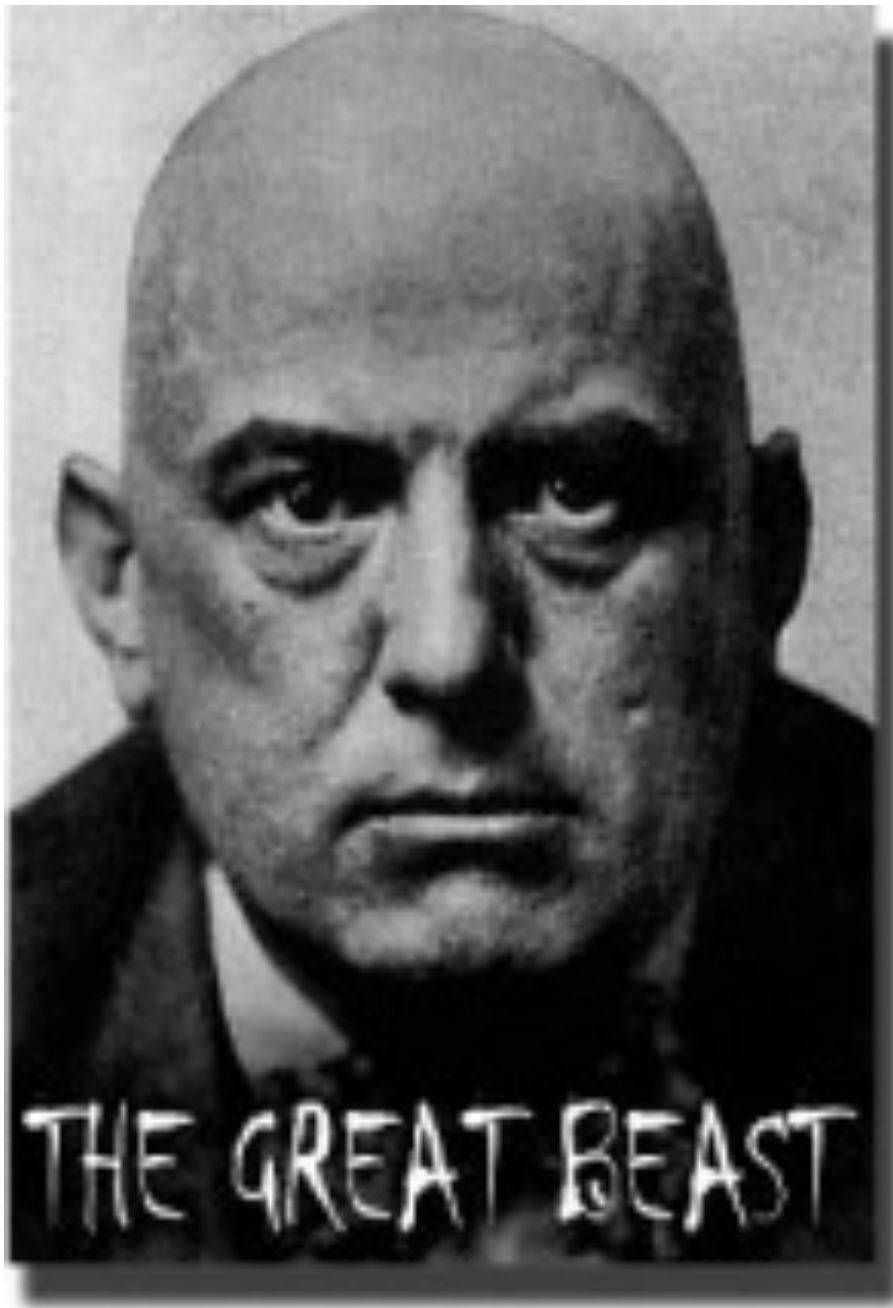
the art of deceit...the snowball of rumour that was then set rolling has been rolling ever since, growing bigger and bigger, till it is now swollen to monstrous size.”

Many who read the re-issued version of *The Bowmen* ignored his careful introduction which sought to explain the origin of the legend. Today many continue to believe the story it preceded was fact, not fiction. As the psychologist Carl Jung observed, “...news affirming the existence of UFOs is welcome, but...skepticism seems to be undesirable.” There was, Jung observed “a tendency all over the world to believe in saucers and to want them to be real.” From angels to aliens, a century has passed but nothing has changed in war and peace.

Dr David Clarke

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School of English University of Sheffield
(See “THE USUAL SUSPECTS” on page 39 for David’s Biography and information)





Aleister Crowley

MYSTIC OR MADMAN

© Brian Allan

**"Do what thou wilt
shall be the whole of the law,
love is the law,
love under will".**
(Edward Alexander Crowley, 1875-1947)

reputation of the subject, Aleister Crowley, has been steeped in tales of evil and occult practices for almost a century. Even in death, there are rumours of curses that can somehow reach from beyond the grave to punish anyone who dares attack or criticise him. In this brief study I hope to shed some fresh light on this in many ways

remarkable man and his beliefs. Although he eventually became a debauched, self-aggrandising parody addicted to heroin, cocaine and ether, nevertheless, by means of ancient, arcane rituals he may have actually achieved genuine contact with unimaginable forces during his lifetime. Two titles were bestowed upon him, one, 'The Wickedest Man in the World' by the tabloid media, notably the jingoistic publication 'John Bull', and the other, 'The Great Beast of Revelation 666' by his mother, reflecting her adherence to the tenets of the ultra orthodox Plymouth Brethren.

Although dismissed as a charlatan and general nuisance by certain modern occult researchers Crowley had abundant charisma, a natural talent and gift for self-publicity and a genuine belief in the powers of sorcery...his powers of sorcery! The reasons why he should have become so obsessed with the occult and ritual magic, especially their darker sides are obscure, but almost certainly lie in rejection of his strict religious upbringing.

Born Edward Alexander Crowley in October 1875, his upbringing reflected his parents' adherence to a fundamentalist Christian sect, The Plymouth Brethren. This sect believes that the bible is transcribed from the literal truth inspired by the Holy Spirit, the Anglican and Roman Catholic Churches are 'Synagogues of Satan.' and the vast majority of the world's population was doomed to burn in hell. Since Crowley saw this as a method of retaliating against his patents, he took to attending both Catholic and Anglican services whenever he could. Interestingly, although the family lived by the bible and its commandments it did not prevent them enjoying an excellent lifestyle derived from the proceeds of a brewery owned by Crowley's father Edward. Presumably, the demon drink was in this case quite acceptable, an attitude reflecting the double standards quite common in very wealthy and ostensibly 'God fearing' families of that era. In fact the reason for this apparent dichotomy was that since the consumption of alcohol was not specifically forbidden by the bible, there was no sin in running such a business.

When young Crowley's father died of cancer in 1878, the unfortunate youth became the sole recipient of his obsessive mother's fanatical religious zeal. On more than one occasion she

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accused him of being the '*Great Beast of the Book of Revelation, whose number is 666*'. Whether there was any real justification for this we shall never know, it is much more likely that his mother, Emily, driven by her compulsive beliefs saw any display of thought that deviated from biblical orthodoxy as the devil's work. Whatever the cause, for the rest of his life Crowley devoted his best efforts to live up to the reputation, perhaps he may even have come to believe that he really embodied the biblical beast of the Old Testament. Eventually, he was sent to a school for the sons of 'The Brethren', where, through bitter personal experience, he came to hate the sect and the austere, unforgiving Christianity it represented, a hatred that lasted throughout his long life. He was later to admit that this upbringing left him with two things, a thorough knowledge of the bible and an equally thorough detestation of it.

From his father's estate, aged 21, Crowley inherited a fortune of £40,000 (in today's money the equivalent of approx. £3.5 million) and in October 1895, he enrolled as a student at Trinity College, Oxford. Here, his life was in many ways totally transformed, he discovered works that previously had been banned, Coleridge, Swift and Carlyle; books of wide ranging vision and intellect expanded his vision of what was possible. Following his, by all accounts, thoroughly enjoyable time spent here, he decided to join the diplomatic service, his heart set on becoming attached to the court of Imperial Russia. During this period in his life his outlook radically altered as he embarked on a voyage of personal discovery. Prior to taking up a post in Russia, he encountered an alchemist named Julian Baker. This encounter awakened two deep-seated realisations in Crowley, his own latent homosexuality plus the power and fascination of, as he later styled it, *Magick*.

The only real hobby he indulged in was mountaineering, and in this field he became both accomplished and fairly well known. It was during the privations of his many arduous climbs that he encountered 'revelations' regarding his spiritual needs, these took the form of making personal contacts with the fallen angel, the prince of lies himself, Satan. To this end, ever a man of purpose, Crowley made for the nearest bookshop and purchased a work on black magic. The book he bought was entitled '*The Book of Black Magic*' penned by A. E. Waite a member of an occult society, '*The Golden Dawn*'.

After reading it he was disappointed, considering that for his purposes the spells and incantations described were a pretty thin brew. This was not at all what he wanted and perhaps needed, far from it, Crowley much preferred stronger, dark, gothic meat of demons, devils, sexual orgies and debauchery. His continual preoccupation with sex was probably a reaction to late Victorian social mores that regarded it as something dirty and hidden away, in public at least. Any society that decreed grand pianos should have 'modesty bands' fitted around them lest passions became inflamed at the site of their legs, while employing young children and adults in appalling conditions was truly repressed, hypocritical and sick. Nevertheless, he thought there were hidden undertones in the text hinting at another more shadowy reality, an organisation concealing ancient truths that worshipped at an older, much darker altar.

Crowley wrote to the author who, in reply suggested that he obtain a book entitled '*The Cloud Upon the Sanctuary*,' written by an 18th century German mystic, *Karl von Eckartshausen*. The book described the workings of exactly such an organisation, not a satanic cult, rather, a religious group claiming to possess the power of angels and saints. This was exactly what Crowley wanted to hear and although they were not specifically mentioned by name, he immediately set about attempting to make contact with them. He was also at this time a member of the *Celtic Church*, a curious organisation that was rather ethereal in outlook and operated in an atmosphere of fairies, wizards and certain magical rites, this of course was not what he desired, but at the time better than nothing.

During his search he continued reading whatever books on magic and alchemy he could lay his hands on. As a result of this he met a genuine alchemist, *Julian Baker*, a chemist by profession, who, after becoming convinced of Crowley's desire to learn more, introduced him to a colleague. The colleague in turn introduced him to *Samuel Liddell (MacGregor) Mathers*, leader, founder and high priest of the '*Hermetic Order of the Golden Dawn*;' at last Crowley was coming home. It was around this time that he also became convinced that he was the reincarnation of the 19th century magician, Louis Alphonse Constant, better known as Eliphas Levi. Levi, who had a profound influence on popularising magic, died whilst Crowley was a two month old foetus.

There were many similarities between Crowley and Mathers, both were snobs, both had a 'Walter Mitty' complex, and both were fascinated at the possibilities offered by magic. An example of Mathers strong fantasy streak was typified when he began to award himself the rank of Count. He also adopted the name MacGregor and incorporated this into other fictitious titles, *MacGregor of Glenstrae*, and *Count of Glenstrae*. Crowley also had a desire for the false trappings of rank and at one point called himself *Count Vladimir Svareff*, complete with *faux* Russian accent. After his initiation into the Golden Dawn where he was given the secret name of *Frater (brother) Perdurabo*, (meaning '*The one who will endure*'); Crowley, still freely spending his inheritance took a flat in Chancery Lane, London. Here he set aside two rooms, one black and one white, to serve as temples for the practise his true religion, magic.

There is no doubt whatsoever that he was totally dedicated, to becoming an accomplished magician. To this end, he began studying and practising the magic of *Abra-Melin*, a forgotten practitioner of spells and incantations, references to who had previously been unearthed by Mathers in the records of *The Bibliotheque Nationale* in Paris. Crowley had willing assistance in his endeavours from his flatmate and fellow member of the Golden Dawn, Allan Bennett. Their adherence to the rituals developed by Abra-Melin was later to feature in a six month long ritual performed by Crowley at Boleskine House on the banks of Loch Ness.

In any event, while at the flat in Chancery Lane, they claim to have achieved results almost from the outset. Crowley reports that demons and spirits were present even when the rituals were not invoked; semi-solid entities were regularly glimpsed around the flat. On one particular occasion, after locking the temple door before going for a meal with an associate, he found, on his return, that the temple door was wide open, the furniture disturbed and overturned, all signs of poltergeist activity. Meanwhile, his flatmate and friend Bennett, an asthmatic, had become ill and Crowley, in a fit of compassion, paid to have him moved abroad to recuperate in Ceylon where he later became a Buddhist monk. Shortly after this Crowley decided to move to the quieter climate of north east Scotland, to Boleskine House on the banks of Loch Ness, which was eminently more suitable than London for his magical needs. It was here that

he commenced the full Abra-Melin ritual.

Immediately, a strange shadow allegedly descended over the house requiring the use of artificial light even during the day. The Abra-Melin rituals, rather than relying on the traditional accoutrements of pentagrams and the invocation of demons are almost peaceful and mystical by comparison. The mage Abra Melin, taught that white magic is invariably superior to black and although all phenomena is the result of 'black' magic, it is always influenced by good, 'white' magic. The practitioner must of necessity lead a pure life both physically and spiritually otherwise he is likely to succumb to malevolent demons and be drawn into Hell. This description does not fit the type of character that Crowley had become, but typically, this did not prevent him from the attempt. The working involves almost continual prayer over a period of six months at a 'Holy Place' set aside for the purpose, in this case a room overlooking the deep, dark waters of Loch Ness. As a precaution, fine sand of the broad, marble terrace overlooking the Loch, Crowley claimed this was the only way to tell if there were spirits present, since they disturbed the sand as they moved around. Once again as at Chancery Lane, opaque insubstantial figures were glimpsed around the building and grounds. Unfortunately, although his desire for occult knowledge had not abated, Crowley, true to his lights, found the lengthy ritual and its attendant sacrifices rather boring. Consequently, when he scented trouble fomenting with The Order of the Golden Dawn, he left Boleskine House to join Mathers in Paris, leaving the ritual incomplete. This, as it turned out was a mistake, villagers from the area around Foyers, reported glimpsing strange, unearthly shapes in the woodlands surrounding the house and estate. It seems that during the ritual, Crowley could not fully control the powers he had unleashed, this caused one of his associates, Charles Rosher, to depart hastily one morning without saying goodbye. Rosher's replacement, a long time acquaintance from 'The Golden Dawn' named Laura Horniblow, also panicked and departed in haste. Crowley's gatekeeper/coachman, a teetotaler for years, suddenly got drunk and tried to murder his family. On another occasion, one of the workmen employed to redecorate the house became deranged and attempted to kill Crowley. Although years later he did complete the ritual and claims to have materialised his guardian angel (named

'Aiass'), the stories concerning the house, estate and its reputation have persisted. Pragmatically, since according to the ritual, the practitioner had to be pure both physically and mentally and it is doubtful that Crowley was either, this may have been the source of the problems surrounding Boleskine.

Eventually, Crowley went on to become leader of the Golden Dawn, first in Britain and finally in Paris. He by this time had become increasingly fascinated with the sexual aspects of magic and its application in ritual. To this end, he became involved with yet another occult group, the *Ordo Templi Orientis* (the Order of the Oriental Temple or simply the OTO). This particular organisation (which he brought to Britain) styled themselves after the early medieval Knights Templar, the famous order of fanatical soldier mystics. The main attraction from Crowley's point of view, quite apart from it being yet another secret society to add to his collection, was the sexuality of their rituals. They were founded on the philosophy of Tantrism, which is a mystical offshoot of Hinduism based on the precept that if you can achieve union with the universe, then the gateway to true spirituality can be achieved. Under the aegis of the OTO, this was achieved by two adepts performing a ritual that would culminate in a sexual act. At the point of orgasm, the participants would concentrate their combined energy on the purpose of the ritual. At the conclusion of the act, a 'talisman' would be consecrated by anointing it with a mixture of sperm and secretions from the vagina. This dubious mixture was termed '*The Elixir*', or '*Amrita*.' It had long been assumed by magicians that the act of orgasm produces a powerful magical force that can be tapped and used to enhance consciousness. This is not as bizarre as it first seems. Given modern knowledge of brain chemistry, it is now understood that what Crowley and his associates thought was a spiritual experience induced by the sex act, is in fact the action of endorphins on neural receptors in the brain.

Crowley continued on his 'magickal' path becoming continually more outrageous in both his public and private life. He began using opium and cocaine, at first to enhance his elevated spiritual state, then because he had become physically addicted. He also increasingly frequently used homosexual practises in his rituals; because he considered this the best way in which to invoke the god Thoth,

(Mercury). At one stage he befriended another occultist, Victor Neuberg who assisted him in his efforts, but even Crowley drew the line when Neuberg suggested that they abduct, rape, murder and dismember a young woman and offer her remains to Thoth. This however, did not prevent him from carrying on much as before, presumably with varying degrees of success. One of the highspots of his life came when he obtained permission from the Egyptian authorities to meditate overnight in the Kings Chamber of the great Pyramid, this according to Crowley's biography, was a remarkable experience. He and his wife Rose Kelly entered the chamber at dusk and settled themselves down. When Crowley extinguished the lights and he and his wife began meditating, a blue light emanated from the walls allowing him to read from certain works dedicated to Thoth that he had brought with him. This unusual form of illumination lasted for the entire night, only fading when the dawn came. His inheritance by now almost exhausted, Crowley was perforce required to actually earn his keep. Although he was a reasonable poet and had sold several collections of his works, this was not enough to maintain neither his lifestyle nor support his increasing drug habit. Although these drugs were, at that time more or less freely available on private prescription, they were nonetheless expensive. He solved his problems by selling memberships to the OTO for the sum of £103 10s, plus an annual fee of 33 guineas. He also gave public performances of his magical '*Rites of Eleusis*' in a theatre, the Caxton Hall, which initially were quite a money-spinner. Eventually, this source of income also dried up so he wrote a semi-autobiographical work, '*Diary of a Drug Fiend*' which was deliberately written as much to shock as entertain. As a direct result, he had great difficulty getting a publisher to accept the work, let alone print it. He also produced some fictional works, the most notable '*Moonchild*', in which, drawing on his own first hand experiences he produced a genuinely frightening and readable work.

Around 1930 he moved to America in an attempt to rejuvenate his finances by once again publicly performing '*The Rites of Eleusis*'. He reckoned that since the English performances were financially successful, then America, which had a potentially much larger audience, would be more successful still. Unfortunately, the enterprise was not particularly successful and he was

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forced to take a job writing for a pro German publication '*The Fatherland*'. He later claimed to be acting for British Intelligence in order to lull the Germans into thinking he was sympathetic. This once again is typical of the man's incredible appetite for publicity and notoriety; there was virtually nothing he would not do to maintain his popular image of wickedness. In the years prior to his death Crowley appointed 24 year old John Whiteside (Jack) Parsons to run the Agape Lodge of the OTO. Parsons, a talented chemist, was a joint founder of the Jet Propulsion Laboratory in Pasadena, California and rejoiced in the nickname of King of the Rocket Men. He is best known, along with L. Ron Hubbard, founder of the Scientology cult, for performing the '*Babylon Working*', yet another example of ritual magic in this case designed to produce a 'Moonchild.' Crowley had attempted to create this magical entity decades previously with no success. Parsons later died in a laboratory explosion 1951 when he accidentally dropped a container of highly volatile mercury fulminate.

Crowley returned to Britain during the late 1930's, but things had changed and the world was almost at war and here was now quite enough wickedness around without any 'magickal' assistance. However, never one to miss an opportunity an publicity, he claimed to have assisted the war effort as an 'occult advisor' to the government, but this assertion like many others is apocryphal. He continued his attempts to shock and outrage society almost until his death at Netherwood guesthouse, Hastings, England on the 1st December 1947. Even at his cremation in Brighton he achieved a measure on notoriety, his eulogy, the self-penned '*Hymn to Pan*' was read to the assembled congregation. Brighton council was duly shocked and outraged, vowing that never again would such a thing be permitted on its premises. This was a fairly easy promise to make, since it is not likely that a man such as Aleister Crowley will ever be seen again.

Finally, we are left with the vexed question, what is magic and more importantly, does it actually work? First, we must attempt to define 'magic', or as Crowley had it, 'Magick'. The dictionary definition, depending on the individual volume, contains a remarkably lengthy interpretation, but in general terms can be summarised as '*The supposed art of influencing the course of events and of producing extraordinary physical*

phenomena by the occult control of nature or of spirits, sorcery and witchcraft. Also the practise of this art' [© The Oxford Interactive Encyclopedia]. The most common display and general acceptance of operational magic in everyday life, is religion, where we are asked to accept the reality of supernatural agencies and beings that influence our thoughts and actions. There are of course many sources of this most fragile of subjects; there is a magical element in all major religions, Christian, Jewish, Islamic, Hindu and Buddhist. The styles are fairly well known, *Gnosticism*, the *Kabbalah*, *Sufism*, *Tantrism* and *Dark Zen*. When all is said and done, all these esoteric religious offshoots, if not abused, are concerned with two things, spiritual enlightenment and increased knowledge. Perhaps it would be more accurate to describe *all* these beliefs and teachings as mysticism since the conventional representation of magic has a rather more virile image, the popular image of magic and magicians owes more to artistic license than fact. The film industry in particular has much to answer for in this respect. Pointed hats, swirling, symbolic cloaks, bubbling cauldrons, dark caverns, bats, wands, secret potions and all the cinematic paraphernalia of magic. A seething stew derived from various strains of witchcraft, necromancy, demonology, voodoo and alchemy, all separate, yet all connected by their individual application of universal principles. A recognition of, and communion with, natural forces that exist in a parallel reality alongside ours, almost within our grasp, but tantalisingly always just beyond our reach. The most obvious symbols of the magician, the hat, cloak and book of spells are dispensable; the wand on the other hand is not. Although largely symbolic, it is after all a distinct phallic artefact; it also serves as a focus for any energy the magician may command. It was integral to the style of magic practised by Crowley and was created and charged with energy by anointing it with *amrita*, the so-called elixir produced during culmination of tantric rituals.

There is of course another, more direct method that is not concerned with spiritual development, only quick results; I refer of course to Satanism. *Lucifer*, *Satan*, *Beelzebub*, or *Shaitan* as he is known in Islamic teaching, is the antitheses of God, he is the fallen angel cast from heaven for refusing to accept that man should be given a soul and therefore rendered in one respect, equal to the angels. It is understandable that people seeking a source of power

with which to manifest desires, desires that no righteous and presumably moralistic God would countenance, should turn towards the darker side in an effort to achieve their goal. However, for our purposes, irrespective of how the results are (allegedly) obtained, we are still faced with the puzzle, does it actually work, and if so, why? Does the deliberate invocation of spirits and demons, the preparation of a talisman or the invocation of a curse produce results? More importantly perhaps, does it work *irrespective of whether the recipient of the spell or charm knows about it*? The straight answer to this is...perhaps. It is known and documented that in traditional African magic, if some unfortunate is cursed by a tribal shaman and knows about it, he, or she, will die because they are convinced that they will, it's a foregone conclusion. It is also on record that in several instances where the subject does not know about the curse, they are unaffected for, in one instance years. However, when they were informed, they obligingly fell ill and died; this is without a shadow of doubt not magic but autosuggestion a function of hypnosis.

There is however one possible explanation for the efficacy of spells and curses that work whether the victim knows or not. It is feasible that the mage, sorcerer, or sorceress, in some meaningful way actually unravels the threads of reality that surround us, transcends space and time and manipulates forces at present only observed in the equations of quantum physics. The images, deities and substances used in the invocations are in fact a focus for this separate quantum reality. This begs the question, does the magician act as a channel for an external energy, or does the energy manifest from within the magician him, (or her) self. In the former, does the practitioner open a portal between two realities and allow something totally alien through, something that will do their bidding, then, hopefully, return to its point of origin? In the second, does the magician use something that lies dormant and/or atrophied within all of us, a talent that we all possess to some degree? Some individuals are allegedly born with this talent fully operational and use it at will, how many people have this ability, know about it and use it discreetly to further their own ends? This is a workable scenario, we have all seen it, there are people who in some unfathomable manner have repeatedly succeeded against all the odds to create their own personal nirvana, this is not always due to hard work. This is due entirely to the most mysterious of

catalysts: luck. Of knowing when and what to sell, the right time to move, the correct numbers to pick on a lottery ticket, is this a form of magic?

As far as Aleister Crowley is concerned however, he was a ritual magician who implicitly believed that specific words, actions, offerings and gestures would unlock the gates between dimensions to access the power he needed. Evidently a considerable amount of confidence and belief is necessary to allow the magic to work and this he had in abundance. Perhaps it is entirely down to belief, an example of this was clearly demonstrated during the Second World War when a group of psychics banded together with the aim of preventing the invasion of Britain. Certainly there was no invasion, but it is doubtful if it was attributable to the efforts of the psychics, they of course believed that their incantations were totally successful and understandably refused to see it any other way. There is one major failing with theorising on magic, there is no concrete proof that it works, none. Other than with certain specific aspects of 'magic', ESP and PSI abilities, nothing is testable, no one has yet come forward to demonstrate once and for all that in its wider sense, it is a workable reality. There are plenty of amateur and self-styled professional practitioners who, if they were certain of success, would step forward in a moment to demonstrate their prowess but they do not, indeed, they cannot. In the last analysis, the true nature of magic is such that it is virtually impossible to pin it down. It is real to its believers, a subject of intense interest to the researcher and a continuing object of derision to cynics.

Epilogue

On reflection, there can be little doubt that Crowley's image was partially shaped by the era in which he lived. It is probable that had he lived today, his philosophy would not have differed greatly from the hedonistic lifestyle embodied in the excesses of wealthy musicians and entertainers; many of whom possess an unhealthy obsession with the occult and decadence. In essence, Aleister Crowley was probably the equivalent of a Victorian Jim Morrison, and it was perhaps more than irony that Boleskine House was once owned by Jimmy Paige, lead guitarist with 70's rock legends Led Zeppelin.

(See "THE USUAL SUSPECTS" on page 39 for Brian's Biography and information)



ALIEN SEMIOTICS PROJECT



by
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A MUFON Journal Article



Introduction

Seldom in UFOlogy do we find any qualified linguistic, cryptanalysis or phonetic analysis of the various claims and experiences involved in the abduction and contact phenomenon. Why? Given the broad number of samples allegedly featuring alien languages, either in spoken or written form, and other attempts at communication evident in the case files and literature, this is surprising. In fact, most of the references for scrutinising suggested alien languages comprise either small snippets relating to unsubstantiated official documents which herald study of hieroglyphic or Sanskrit-like writings associated with crashed UFOs or the work of enthusiastic amateurs probing into the abduction phenomenon, whose expertise is often in other subjects. While the latter are sometimes well intended they are not extensive or conclusive enough to determine the status quo or suggest further specific examinations. Actual expert opinions in respect of alien semiotics are very thin on the ground. Hence the reason and aims at the core of the *Alien Semiotics Project* underway since 1999, an endeavor to question and cooperate with abductees, witnesses and researchers, to explore the UFO abduction narratives and literature and involve unbiased qualified experts in the aforementioned (and other) fields to give alien languages (?) and symbols a fair appraisal using 'scientific methodology' and see what can be learned about this specific focus on the topic.

This article forms the basis of some of the questions the project addresses.

How Do The Aliens Speak To Us

The bulk of communication reported as done by aliens (or whatever or whoever claimed to be responsible for the phenomenon) is by telepathy or utilising some form of technology of mind transference; certainly Eddie Bullard² and a few other equally meticulous examiners make relevant note of this predominant feature of the alien contact experience.⁴ However, an inspection of the available case files suggests that telepathy does not always apply to the communication reportedly overheard between aliens themselves.² There is a plethora of totally telepathic, a sizeable portion of part- telepathic and a proportionally varied⁶ mixture of verbal and other types of alien communication involving sound and light.⁷ Linguistic experts and critics find telepathy a 'convenient' attribute of the abduction scenario because it negates the necessity of inventing and inserting a language within the narrative, and thus seems to favour less exotic and more mundane origins for the phenomenon - which is a valid point. However, unless alleged alien semiotics are studied properly, no one will know either way. If it is true that aliens are communicating with us by telepathy, either directly from mind to mind or via some technology enabling alien to human mind communication, this ultimately could open up completely new vistas and a revolution in the future of epistemics.

Learning to understand the structure of any alien language, even if we do not possess the equivalent of an alien Rosetta Stone to decipher it, could be equally interesting and challenging. The aforementioned could explain some of the popularity of psi topics like *remote viewing* and *channelling* rapidly becoming part of a New Age world movement that is more readily connected to the UFO and abduction phenomenon. But how real are these concepts?

Are there any bona fide alien languages in abductee reports; and if so how many? What can we learn about these languages? Are there any hoaxed or invented alien languages? What are the structures and features of all these languages? How do they compare with each other and with recognised terrestrial languages and symbolisms? Do any fully coherent alien languages, in either phonetic or written/symbolic format, exist in the data arising out of the abduction or contact phenomenon? Do some of the witnesses know them? What are the features of these languages? Why have these languages been reportedly taught to specific abductees? These are just a few of the general questions the project covers. We do not intend a cursory study or witch-hunt, but a determined effort to try and recognise and understand alleged alien languages using any available data or information.

In a significant portion of cases dating from the humanoid and contact era right up to the present date, where aliens use verbal communication, the reported beings sometimes appear more than

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adequately adept in the language of the witness. How and why is this so, given that such reports pertain to a considerable global sampling (of various languages) used by abductees and experiencers?

There are of course many examples where the aliens' speech or sound communication has been unintelligible or difficult to describe and imitate.⁸ Strange verbal and other mutterings include a wide range of pitch (or tone), barks,⁹ grunts, whistles and melodic as well as other unknown speech or sounds. Few such examples are said to be understood properly in any way, either by the abductee/experiencer or by anyone else. What can linguistics, phoneticians, cryptanalysts, psycholinguistics and other experts bring to such a topic in cooperation with witnesses?

A number of other diverse methods of alien communication have also been suggested, including channelling and mediumship, flashes of light, and recognisable or confusing gestures and barely explicable forms of symbolic communication occurring at a cellular, spiritual or indeterminate psychological level.¹⁰ Richard Hall suggests that the medium itself could be the communication, where UFO waves could represent a sophisticated understanding of human psychology in capturing our attention?¹¹ Indeed the possibilities for communication could be vast or minimal depending upon circumstance and perceptions - both ours and those of the aliens. In cases where particularly strange high-pitched sound or where seemingly no communication or exchange was noticeable, or where the aliens decided to leave after short duration or interaction with humans, it is possible that there may have been something occurring beyond human comprehension or perception. Maybe aliens have unsuccessfully attempted communication with us at a number of different levels and locations and by different methods in the past?¹² Successful communication has also been postulated, in spite of the assertion that logic may suggest that ET Intelligence (ETI) might first try to understand us and our methods of communication and language before attempting exchange.

The Pitfalls and Requirements

Paradoxically, in understanding an alien language, we may first be required to learn as much as possible about the alien mind, physiology and perceptions, and of how these may

differ from ours, especially in respect of methods of communication, so that any message we may convey will have a chance of being properly understood. CETI has focussed on many of these problems and arrived at some fairly logical conclusions which could be helpful in the business of alien communication, but perhaps these have not yet incorporated the entire benefit of linguistic input and might not be applicable to an alien mind.

In this context, it should be noted at the outset that the amount of variety even among human languages surprises some people. There are in fact over 6,000 human languages, which can be grouped into about 200 families; each of these families is not noted to be related to any other. On the surface at least, this huge collection of languages varies a great deal; some of them are very different indeed from languages like English (notably in respect of grammar). It can be argued that these differences relate to major differences of mind-set/world view. But the scale of this variety would presumably be vastly greater where alien languages were concerned. We should expect to find utterly unfamiliar structures and types of usage (as well as unfamiliar sounds).

In any examples where the alien mind or perceptions were apparently so different from ours as to render communication difficult at best, perhaps only very basic exchanges might be possible, along mathematical and similar lines.¹³

By not adequately anticipating possible scientific interest in this area, phonetics reported in some cases are not described or documented accurately or properly? E.g., was the utterance really 'Dbano da skigyay o dbano' or 'Deebanoh day skigyay oh deebanoh' or 'Dabanno da skigyay ho dabanno' etc.¹⁴ Of course, even if they did anticipate this, few people actually have phonetic training (which would enable them to hear unfamiliar sounds accurately) or the ability to use the standard phonetic script with which all linguists represent all known speech sounds. Indeed, as we said earlier, it is quite possible that alien languages would involve sounds which are not used in any human language or are even impossible for humans to pronounce. Naturally there are no existing symbols for such sounds.¹⁵ We are asking only that people who have reported such events do the best they can.

There is also the potential for extreme

difficulties if one is attempting to reply to an alien welcome with a misconstrued greeting which could be an insult, derived from erroneously interpreted data. Humans have encountered similar circumstances trying to communicate across diverse cultures, where the outcome has been dramatic or worse, simply because language protocols and rituals were not understood or adhered to. On the scale of one species trying to talk to another, matters could be entirely different and there may not always be a ready compromise; communication might have to be either on our terms or on theirs.

Academic commentators like Thomas Gold, Dr Albert Hibbs and Carl Sagan long ago pointed out other possible dangers of initiating communications with ET, e.g., we might be setting ourselves up for catastrophe.¹⁶ But here we are assuming that we do wish at least to understand ET.

The message and narrative of the aliens in UFOlogical literature contain many diversities, absurdities or contradictions, especially when subjected to in-depth singular scrutiny or overall comparisons. It can be difficult to see what may or may not be relevant with regards to semiotics. In the absence of the aliens themselves to clarify such matters, the best clues may originate with the abductees and experiencers, who often express frustration in not being able to interpret or understand such elements present in their own experiences (for many reasons). It would be an ideal situation for an abductee to take a cassette recorder on their abductions with them, but this seems non-viable given the nature of the phenomenon.¹⁷

For the project we need samples which are as long as possible. Frequently samples of alien speech or writing are not long enough to make substantial linguistic or other analyses. Shorter samples are useful only if translations - preferably 'literal' ones - are available, and of course even longer ones are more useful with translations than without. (We realise that many people who say that they can understand such material report that this understanding is 'holistic'; they understand whole messages rather than individual words or phrases. This makes the linguists' task more difficult, but if they can work with the people who report the usage they may still be able to analyse

the language systems involved.)

If you know an alien language, written, spoken or otherwise, we would like to hear from you, with as much information as you can provide. The things we are particularly interested in are:

1. Alien scripts and texts written in these scripts, with a description of how they are written i.e. left to right or right to left top to bottom or bottom to top, starting where on the page. We also need to know if each symbol represents something like a whole word (like in Chinese), or a sound (like in our alphabet), or whatever. If words are generally made up of two or more symbols (as in an alphabet), it would help to know where the various words in each text begin and end.

2. Translations into English (or other terrestrial languages) of texts written in such scripts (very welcome indeed wherever possible).

3. Spoken alien language, ideally recorded on tape but, if this is not possible, in the form of transcriptions either into 'imitated spelling' (where you represent the sounds as best you can using the spelling of English or of your own strongest language; it would help here if we knew which language you are thinking of and/or which English or other accent you have) or (better) into standard phonetic script, if you know it.

4. Translations into English (or other terrestrial languages) of spoken material (again very welcome indeed wherever possible).

5. Alien insignia from uniforms, craft or elsewhere, or any symbols or motifs seen in an alien environment, including star maps or symbols on instrumentation.

6. Body marks made by aliens that suggest symbolic or other geometrical patterns.

These are all important to the various analyses underway. Samples of sketches or drawings, photocopies or scanned images may all be sent to the project, with brief accompanying background details about the experience and as many details about the communication aspects and the alien physiology as possible. Detail concerning whether hypnotic regression was used to recover memories is also useful. Submissions are courteously dealt with in all cases, either in confidence or openly as the contributor stipulates or desires. We ask permission to accurately reproduce the samples

into data sets for analysis purposes and for possible academic or other publication at a later date; and, where possible, we encourage continuing communication or correspondence to ask necessary questions and to update contributors regarding the project.

Experiencers, researchers and spectators alike comment that there may be a deceitful element of the phenomenon of alien communication on the part of the aliens, and it is further suggested this may be part of some covert agenda or that aliens may communicate by code or somewhat secretly.¹⁸ This is one of the reasons why cryptanalysis must be a crucial element in such a study. While cryptography may be a possibility, it is also likely there could be hitherto misunderstood features of alien mind or language, which would appear like code to us, analogous to foreigners misconstruing certain features of indigenous cultures and languages and also to *Chinese Whispers*¹⁹ involving an unclear initial message where the latter becomes so distorted or diluted as to be completely unrecognisable and interpreted only within the framework of the end-hearer - albeit perhaps inaccurately. The human psyche or unconscious may not be the ideal medium for the transmission of an alien communication and could be fertile ground for creating misperception and incorrect interpretations or of even causing blockage or confusion relating to the alien language itself.²⁰ Because of this and other factors relating to the abduction phenomenon, it is vital to discover what aspects involving naturally generated archetypal imagery and other human psychological expressions (as analysable in psycholinguistics) may play a part in the topic of alleged alien semiotics.²¹ Indeed, what is the scope of alien languages, and what adequate filters can we apply to sift out bogus samples from possible ET communications?

Please send any samples of alleged alien communications to Gary Anthony & Mark Newbrook at:

Gary Anthony
39 Barnetby Road,
First Lane, Hessle.
East Yorkshire.
England. HU13 9HE.

Or by email to:

garyant@mithrand.karoo.co.uk

Sources:

¹ 'Speech of the Aliens,' Dr.P.M.H.Edwards (Prof Linguistics) Flying Saucer Review Volume 16, 1/2.

² Roswell, Aztec, Kecksburg, - 'Crash at Corona,' Stanton T Friedman & Don Berliner (1992) Jesse Marcel Junior statement, (See also Kevin Randle 1995 & Donald R. Schmitt 1991 and 1994; and International UFO Reporter Fall 1999 'A Conversation With Jesse Marcel Jr.' Robert A Galganski and 'Roswell: Inconvenient Facts & The Will To Believe,' Karl T. Pflock, 2001) MJ12 documents, Grudge 13 Memorandum claim (see reference 18, Moulton Howe); Stan Gordon 'Kecksburg: The Untold Story' (1998) & various.

³ 'UFO Abductions: The Measure of a Mystery Volumes I & II, Thomas Bullard, FUFOR 1987.

⁴ 'The UFO Evidence: Volume II' & 'Uninvited Guests' Richard Hall.

⁵ 'The Interrupted Journey,' John G Fuller (1980); 'A Dramatic UFO Encounter in the White Mountains, New Hampshire: The Hill Case Sept. 19-20, 1961.' Walter N.Webb (1965).

⁶ Worldwide Survey of UFO literature and case files begun August 1988.

⁷ Also see references 3, 4 and 5.

⁸ M.M.Masse Case, various.

⁹ Antonio Villas Boas case, various.

¹⁰ Correspondences with Dana Redfield, Mary Rodwell, Tracey Taylor, Betty Andreasson, Leo Sprinkle, Debbie Kauble, and others (1998 to present date).

¹¹ 'Uninvited Guests,' Richard Hall, 1988.

¹² 'Direct Contact Among Galactic Civilisations by Relativistic Interstellar Spaceflight' *Planetary and Space Science*, vol 11 # 5, 1963, Carl Sagan: 'Man and the Stars -Contact and communications with other intelligence' Duncan Lunan, 1974.

¹³ 'Beyond Contact - A Guide To SETI and Communicating with Alien Civilisations,' Brian McConnell, 2001.

¹⁴ Fabriano Case, 1954. 'Passport To Magonia' (case 289), Jacques Vallee and various.

¹⁵ Correspondence and discussion with various linguists; and interviews with abductees and experiencers plus focussed literature search since March 1999. See 'The Complete Book of Alien s + Abductions,' Jenny Randles, 1999.

¹⁶ 'Aliens From Space' Major Donald E

Keyhoe, 1975.

¹⁷ See reference 3 and 11, also Budd Hopkins (1981 & 1987), David Jacobs (1993), Jenny Randles (1987, 1988, 1993, 1997 and 1999) and John Mack (1994) and Mark Rodeghier (1981): Physical paralysis associated with abductions, not knowing what moment an abduction may occur and craftiness of alleged aliens in preventing electronic detection or monitoring and interference by alien technology with electric, electronic and mechanical systems.

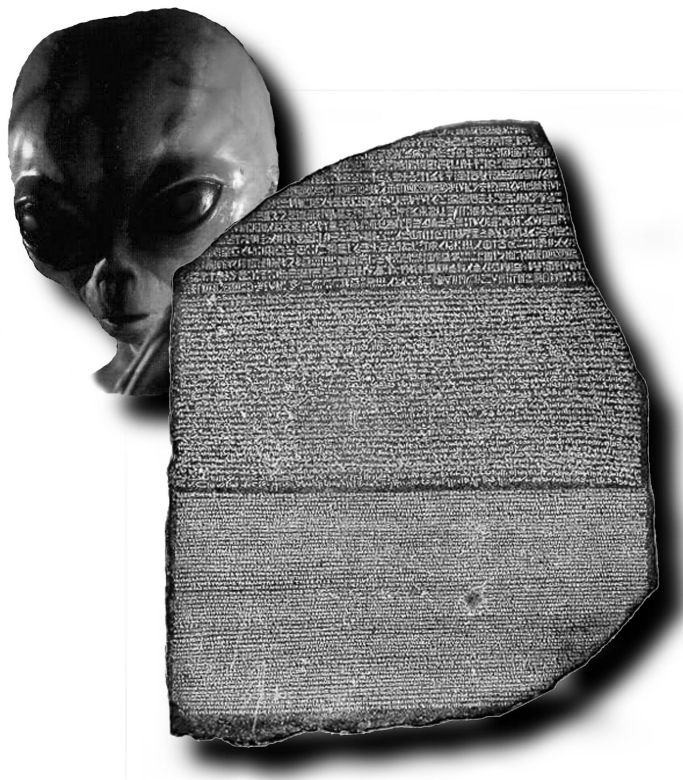
¹⁸ 'Secret Cipher of the UFO-nauts,' Alan H. Greenfield, (1994), 'An Alien Harvest' & 'Glimpses of other Realities' vol 1 and II, Linda Moulton Howe (1989 & 1994), 'Our Celestial Visitors,' Ernest P. Moyer (2000)

¹⁹ 'Symbolic Messages,' Mario Pazzaglini, 1991.

²⁰ Ibid. Also see 'Flying Saucers: A modern Myth of Things Seen In The Sky,' (1959 and later eds'.) and 'Man and his Symbols' by same author (1964 and later eds'.).

²¹ Correspondence with Stuart Appelle.

(See "THE USUAL SUSPECTS" on 39 for Gary & Mark's Biography and information)



ALIEN ABDUCTION

-An emerging clinical paradigm



JUDY JAAFAR

**Reviews the
Hypnotherapy Masterclass
by
Bruce Fox, PhD
Imperial College, London
6/7 July 2002,**

Dr. Bruce Fox, an American based in Miami, is a behavioural scientist and therapist, and is currently studying for a Masters in quantum physics.

When I saw in our LCCH (London College of Clinical Hypnosis) newsletter, that he'd been invited to London to host a two-day workshop for clinicians on the alien abduction phenomenon, I just had to go.

I am a hypnotherapist myself, fairly recently trained, but have been an abduction researcher for very much longer, and one who entirely agrees with BUFORA's moratorium on the use of regression for alleged abductees. My main reason for doing hypnosis training, actually, was to give myself the chance to have an educated and informed opinion on hypnosis, rather than just purely a gut feeling that this was the wrong approach for experiencers.

My training served to validate my views that hypnosis is not a tool to be used for the retrieval of alleged memories of abduction or of periods of missing time. Information elicited under hypnotic regression is as likely to be fantasy and confabulation as it is to be fact – the unconscious mind is concerned solely with meaning and not with objective truth, and it will use every sneaky trick in the book to get the conscious mind of the individual to become aware of an issue, or to allow that person to become whomever they want to be. This is called psycho drama, and we experience it every night in our dreams and daily in states of day-dream and reverie.

I have not been impressed with the work of some well-known abduction researchers in the States who use hypnosis, and in fact have cringed in horror when watching video-tapes of their sessions with experiencers,

(Continued on page 22)

(Continued from page 21)

especially when children were the subjects. Leading questions, gestures and body language are the order of the day, and gullibility is so pronounced amongst those who really should know better.

But I have a problem here. The above are my views as a hypnotist and researcher – but what do I do as a therapist to help a patient who believes they have been abducted by aliens? Do I turn them away, or refer them to another type of mental health practitioner, who will undoubtedly diagnose some kind of psychopathology? Are the attitudes of the therapist and the researcher mutually exclusive? As a therapist, the prime directive is to help the patient to achieve full functionality and feel good about himself, or as much as is possible, but as a researcher and investigator I am after objective truth and evidence that will satisfy scientific scrutiny. Dilemma, hence my attendance at this seminar.

There were eight of us at the masterclass, and I was disappointed to find I was the only representative of the

paranormal research community, although the class had been widely advertised. However, the small number made for a very satisfying, intimate and inter-active group, with plenty of one-to-one sharing of knowledge and experience between Bruce and myself. He started off with an overview of the abduction phenomenon for those unfamiliar with it, and then spent most of the first day discussing the possible causes and the elements to look for when taking the witness' case – history. As in any medical or therapeutic intervention, and indeed as in any good detective work, the inaugural interview will offer you a wealth of clues and signals, and is arguably the most important part of the treatment plan. To facilitate this, Dr. Fox has prepared a list of topics and questions which might usefully be used in the initial consultation, covering such areas as: educational level, prior medical and surgical history, physical appearance and hygiene, types of books and films preferred, recent general anaesthetics (gaseous)*, family history and function, history of substance abuse, sensitivities and allergies, exposure to toxins, pollutants and electro-magnetic fields, dietary regimen, religious beliefs, scars and birthmarks, sexual behaviour etc.



The full list is extensive and comprehensive.

Since I am not writing this article for clinicians, I will just briefly summarise, in list form, some of the areas the seminar covered:

- **The emerging role of quantum physics in explaining unusual (clinical) phenomena**
- **“Toto, we’re not on Kansas anymore”**
- **An analysis of the holographic and non-local models of consciousness**
- **Psychological profiles and characteristics of abductees**
- **Major psychiatric illnesses in abduction experiencers**
- **Post traumatic stress disorder in abduction scenarios**
- **Treatment of close extra-terrestrial encounter experiences**
- **Evidence for abuse and correlations with traumatic childhoods**
- **Comparative phenomenology: NDEs, OBEs, past-life recall and alien abduction**
- **Fantasy-prone personality hypothesis**
- **Misconceptions of the individual mind**
- **Phobias related to recall of abduction and their resolution**
- **Probative limitations of DSM-IV (the “bible” of neuro- and psychopathology)**
- **Why the abduction phenomenon cannot be explained by conventional diagnostic protocols**

It was an interesting, if rather intensive first day, and as is usual in these situations a few of us retired to a local hostelry to mull things over, swap stories and views and nervously look for any unaccountable scars. I was rather concerned that the overview of the phenomenon had taken on a distinctly “American” feel, with talk about ETs, hybrid breeding programmes, missing foetuses and calamitous world changes. I expressed my concerns to Bruce, who said, “Ah, wait till tomorrow, and I’ll deconstruct all that. You Europeans are so much more on the ball. Remember, nothing is ever what it seems.” Sentiments I share completely. He did also inform me that BUFORA is a known and very well respected organisation in the States. I was getting to like this guy more and more!

The second day was quantum physics, mind and parallel realities day – right

“I have not been impressed with the work of some well-known abduction researchers in the States who use hypnosis, and in fact have cringed in horror when watching video-tapes of their sessions with experiencers.....”

“.....But I have a problem here. The above are my views as a hypnotist and researcher – but what do I do as a therapist to help a patient who believes they have been abducted by aliens?”

up my street. The concept of a universe composed of packets of formless energy (quanta) was explored, with consciousness being the force that creates and influences the organisation of matter. Do we create our own realities, bring into existence whatever serves our evolutionary purpose, both physical and spiritual? Is this what alleged alien abductions and other paranormal manifestations are all about? It's all about energy, and our interaction with those as yet undefined energies. Or is it?

Just when I thought we'd come to a sort of philosophical consensus, Bruce hits us with a couple of case histories which challenge his, and my belief systems, and the one I'm about to briefly cover was in fact the case that brought him into this whole, confusing field.

Bruce had been working in the field of psychology and therapy for years, and had little knowledge and certainly no experience of ufology and abduction research. A patient came to him one day, several years ago, a woman in her early thirties presenting with a multiplicity of debilitating symptoms. She was depressed, anxious, had a drink problem and an eating disorder, slept badly and was barely functional. When presented with compound scenarios like this, the therapist has to prioritise in his treatment plan, and the first problem to be tackled is always the addictive behaviour, in this case the alcoholism. CBT (cognitive behavioural therapy) is found now to be the most effective approach, a two-pronged attack on thought patterns and the actual habit itself. Bruce sent her off to AA, on the condition that if she got “clean”, they would then tackle the other problems. Kathryn did this, so hypnotherapy duly commenced. In an effort to establish when the dysfunctional behaviour really started, and why, Bruce used a technique called “free-floating regression”, in effect asking the unconscious mind to go to

the time when things started going wrong. Normally, the patient doesn't consciously know himself when this was, or if he thinks he does he's quite often mistaken. I'm paraphrasing the following dialogue, for reasons of clarity and conciseness.

The response from Kathryn,
“They're here.”

BF “Who's here?”

K “Them. They're here again, around my bed”

BF “Who is ‘them’?”

K “Them”.

Bruce then asked if it were her parents, or siblings or persons known to her. Of course ideas of sexual abuse were already hovering in his mind, but he was careful not to contaminate the session with this. Answers to all his questions were in the negative. Eventually.....

BF “How do you perceive ‘them’?”

K “They're grey with big black eyes, and they're watching me around my bed”.

BF “How old are you?”

K “I'm five.”

Bruce was astonished, and perplexed. He continued the therapy with Kathryn, determined to get to the bottom of this, bringing in all aspects of Freudian and Jungian psychotherapy, but nothing seemed to fit. Could this be one of these alien abduction scenarios so beloved of the tabloid press? He started to do some research, acquainting himself with the many theories doing the rounds, looking for similarities and patterns which he could analyse, anything that could make sense of his patient's experiences. In subsequent sessions, she regressed to a time when, as a sexually mature adult, “they” came again and inserted something into her abdomen. She was afraid and asked them (mentally, as always) what they were doing. They told her not to worry, that they were just extracting some eggs. By this time Bruce had

established that sexual abuse was not an issue at all, and in that respect Kathryn's family were perfectly normal and loving.

During further sessions, she described the “vessel” to which she was taken, the appearance of the presences around her, their clothing, and in particular the buckle of a belt they wore around the middle of their close-fitting clothing. Under hypnosis she was asked to draw this buckle, and was asked many times during different sessions the same questions and to draw this same buckle. Everything tallied up every time, even down to the angle of the pattern on the belt, the number of dots on the buckle and length between dots, thus suggesting that fantasy was not at the root of this strange paradigm. During one of her “abductions”, she asked what the pattern on the buckle represented and she was told, “This is where we (and she understood this to mean them and her) come from.”

Kathryn was a devout Catholic, and at the time she presented to Bruce she had a child out of wedlock. She had had a single sexual encounter with a tall, blond, blue-eyed man who seemed to exert some kind of seductive, hypnotic influence on her, causing her to act totally out of character, certainly in a sexual sense. She has never seen or been contacted by this man since. In the class, we all looked at each other, and I offered the opinion that it was possible that Kathryn's guilt about a one-night stand had caused her unconscious mind to concoct this whole scenario as a form of expiation. I am a Catholic myself, and I know all about the admonitions concerning sexual morality. Obviously Bruce had considered this, and had discounted it.

From Kathryn, Bruce has learned that Kathryn's mother has been part of this on-going phenomenon, but doesn't wish to discuss or explore it. The daughter is also involved, as we shall see.

(Continued on page 24)

During the seminar, Bruce emphasised that when confronted by cases like this it is important to do some real detective work in an effort to try and prove, or disprove, the objective validity of the patient's experience. Look for evidence to substantiate the bizarre claims. This he has done, and it has left him with more questions than answers.

Kathryn and her daughter were taken to a physician and thence to certain medical and psychological specialists. Kathryn has a scar just below her navel identical to a scar that would be left by a laparoscopy- she has never had surgery. Her daughter has an anomalous object, picked up in an MRI scan, buried deep within the basal ganglia of the brain, in an area inaccessible to even the most skilled neurosurgeon. Directly opposite this object, at the base of the cranium at the back of the neck, is a small star-shaped scar that is unaccounted for. Both persons' DNA is unusual. Samples were sent to a geneticist for analysis, simply with instruction to test and look for familial connection. The geneticist called Bruce and asked him where the samples were from, since although they were definitely human and genetically connected, both sets of samples exhibited anomalous structure in the telomeres. Telomeres are long strands attached to the DNA material, but in the cases of Kathryn and her daughter the telomeres were of extreme length with unusual adhesions. The scientist had never seen anything like this in human DNA. If Kathryn's mother had agreed to be tested, she may have exhibited the same chromosomal abnormalities.

Under psychological testing, the daughter was found to have an IQ of 200 at five years of age, and Bruce maintained that talking to her was like talking to someone who has the knowledge of the ages, wise well beyond her years. He felt humbled in her presence. As Kathryn's therapy sessions progressed, she began to talk, whilst under hypnosis, about subjects of which she had no conscious knowledge, nor the intellect to understand. It appeared to be a form of channelling. In class, we discussed the concept of cryptomnesia, and I still believe that this might be applicable to Kathryn's situation, but Bruce thought otherwise. Kathryn has a high school education, up to the equivalent level of our GCSEs I believe, and is a baker by trade. She makes wonderful cakes. Since hypnotherapy began, where she has access to unconscious reserves, her whole intellectual demeanour has

changed. She has never had any interest in science, science fiction, astronomy or cosmology, she maintains, and yet she discusses concepts under hypnosis that would do credit to a trained astro-physicist. For the purposes of this article, I asked Bruce if I could recount some of her utterances, and this is what he sent me by email (Bruce is publishing a paper on this case, so direct quotes were not allowed by the publisher). In Bruce's words:

"Whilst in deep hypnosis, Kathryn was asked to draw what she 'perceived' while aboard the putative ET vessel. On three separate occasions during the sessions, she drew a series of dots. When they were overlayed, there was no significant difference regarding pattern structure. When the diagrams were shown to an astro-physicist, he said the dots 'clearly and unambiguously' represented the constellation Orion. On another occasion, Kathryn, whose education terminated at High School, gave an eloquent discourse regarding the spiritual and quantum basis for space-time. When she was asked to explain the terminology that so eloquently flowed from her lips, she said without a nanosecond of hesitation that the Einstein-Tiller model pertaining to negative space-time will be totally validated by the year 2030 and will form one of the 'seven legs' that will ultimately support the Unified Field Theory – a theory that will eventually become a law."

Well, what to make of that? Is it cryptomnesia – her unconscious pulling together material that she has heard or read but didn't register in her conscious memory? Has she, under hypnosis, connected with another superior consciousness of a scientist, living or dead? Has she tuned into a collective unconscious, home of all human insight and archetypes, variously known as the anima mundi, the Web of Wyrld or the Akashic Records. Similarly, is Sheldrake's hypothesis of morphic resonance applicable? Is all this information already programmed into our DNA, and through a process of staggered evolutionary jumps being released into human awareness, as and when appropriate. Are Kathryn and her daughter, and others like them, the vanguard representatives of our next stage – homo noeticus? (emerging integration of the alpha and beta states of consciousness). Or are real ETs or transtemporal/dimensional intelligences actually manipulating our DNA, and our minds, for reasons we don't clearly understand? Questions, questions, questions and no definitive answers.

Another patient of Bruce's, a biologist with a child of extremely high intelligence, had an alleged implant in his leg. On consultation, it was agreed that the object should be removed and analysed. It was reported to be a small piece of bony/cartilaginous type material, and was 'lost' by the laboratory. The man was subsequently visited again by "them", was admonished for having allowed the object to be removed, so putting them to the trouble of having to insert another one in his other leg. He was told that it was there for good reason – over the years during his work as a biologist he had inhaled and absorbed through his skin certain noxious substances that were endangering his health and fertility. This was not on, as he had important work to do in the future in the field of human biology and genetics. Rather sheepishly, he reported back to Bruce with a fresh hairline scar on his other leg, with something hard inside it. They had also told him to continue seeing Bruce because he (Bruce) had to learn and understand what was really going on. I couldn't even begin to try to unravel that one!

A therapist must not allow his belief system (or lack of it) to interfere with his clinical judgement. When beliefs are allowed to contaminate judgement, effectiveness of therapy and patient/therapist rapport is greatly impaired. If a therapist judges that his patient is totally sane and not suffering from any psychotic or neurotic delusional condition, what is he to make of this kind of material? Refuting or rejecting the possibility of the abduction phenomenon does not necessarily negate the possibility of its existence. And even for me, the arch ETH skeptic, it must remain a possibility, if an improbability, until it has been proven impossible or another theory proves to cover all the bases.

As one studies the ramifications of the discoveries being made in the world of quantum physics and consciousness, it seems that the impossible is actually happening, or perhaps more accurately we are making the impossible possible. Is society ready to deal with the impossible, the truly amazing paradigms that are emerging in the understanding of the human condition? I came away from this seminar pensive and thoughtful, with the hard edge knocked off my cynicism and skepticism. A witness coming to me for help, whom I judge clinically to be sound of mind and outside of normal diagnostic protocols, deserves something immeasurably better than that.

*It is interesting to note that inhaled anaesthetics, especially Halothane, are stored in the liver for long periods and can be released gradually over years, giving rise to episodes of anaccountable depression.

©Judy Jaafar
August 2002

(See "THE USUAL SUSPECTS" on
page 39 for Judy's Biography and
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THE EMBLA 2002 MISSION BEGINS

As previously announced, the Embla 2002 Mission is on its way as of the First of August, with the departure of the first two researchers from the Italian Committee for Project Hessdalen.

There will be as many as nine Italians who, also this summer for the third consecutive year, will take turns down in the Norwegian valley upgrading the hardware and software resources of the stations surveying recurring luminous phenomena which, for over twenty years, have been an object of study in the area. This in advance of a possible expedition over the winter months, when the phenomena appears to be more frequent.

But the Italian Committee, created in 2000 upon the initiative of some CISU members, has as its scope not just the organization of missions in Norway, but its commitment now involves ongoing activity such as seminars, meetings, the development of new instrumentation and, in particular, the realization of a portable instrumented surveillance mini-station and the identification of other locations where the appearance of recurring luminous phenomena are reported.

During astronomical correlation research into the 1913 phantom airship sighting wave and file of Nigel Watson et al during 1989 for BUFORA, David Clarke drew my attention to an earlier wave of phantom airships in 1909, which had reference to possibly Hull's first recorded UFO sighting.

In late 1989, I did indeed find three such references for local sightings for the week beginning Monday 10th May to Sunday 16th May 1909. These sightings occurred just before the famous sensationalised story of Mr G Lethbridge of Cardiff, Wales, who claimed he had encountered a strange landed airship on a lonely Welsh mountaintop. Scurrying aeronauts clambered back aboard their craft and took off towards Cardiff and later six workers at Cardiff docks subsequently saw the craft and validated Mr. Lethbridge's account. The story swept across the nation, later featuring in many of the main newspapers of the day and caused widespread consternation, certainly it is occasionally revived in the odd UFO book and other literature.

The first sighting in Hull occurred on Thursday 13 May, 1909 and was reported by Mr A. Walker of 31 Coltman Street, (Anlaby-Hessle Road) Hull and also seen by Mr Walker's parents residing at same address.

In his own words the young Mr Walker stated:
"At about 11 o'clock on Thursday night I was coming out of the greenhouse. I had just put out the light, when something flashed across my eyes, something like a flash of lightning."

"I looked up and there was a patch of light in the sky. It looked like a street gas lamp seen in a fog. It was working to the west, and seemed to be tacking a little as if going against the wind which was forcing it back."

"It was like a luminous body seen through the clouds—arc shaped. I heard also a peculiar whirring noise. The light was high up – about a mile up I should think. It was dark and cloudy at the time; but I had the light under my observation for about two minutes."

"I immediately called my father and my mother, who were in the house, and they also both saw the light as it travelled westward."

Mr Walker's father described the sighting as an amazing "light suspended in the air."

What is even stranger regarding the Walker's sighting, has been the difficulty attributing it to any particular known airship visiting this area? Although the feeling of the event is quite evident in the description, it should be stressed that Mr Walker only decided to report his observation in view of other newspaper reports circulating about phantom airships at the time. What is more curious, is that a mysterious airship was also reported during the same week in Hull by three other local residents. Two observant persons on the following night, Friday 14 May, 1909; reported a strange airship from the Boulevard area of the city and stated that the aerial craft they saw seemed to be directly over the River Humber. From the clouds, the witnesses say they watched a piercing searchlight emanate and focus down onto the river for a very short duration.

A lady in West Hull too reported she had observed a strange light in the sky during the same week; and confirmed the aforementioned light also hovered not far from the River Humber. In view of later developments some may think the Humber a dangerous place for airships to manoeuvre, as those few who are still aware of airship transits around the River over the years can recall and tell... Twenty years after the 1909 phantom airships, the R38/ZR11 airship was flying over the Humber at 5 pm on 24th August 1921, during a test flight, when it executed a tight turn over the Humber near Hull. Tens of thousands of eyewitnesses saw the R38 dirigible ship appear to crumple in half. Subsequently the airship's nose section exploded in two bursts killing forty four of the crew, reportedly shattering windows on the ground and leaving only five survivors in the tail section, which didn't alight, before all the wreckage finally fell disastrously into the Humber.

Disaster struck another airship, the R34 on January 28, 1921, while over the Humber and this craft also later crashed on land without loss of life.

It appears strange sightings in Hull skies are not a new phenomenon, and people at the beginning of the century, as today also report UFOs in the context of current available aerial technology. Whatever the answers are to this nearly one hundred year mystery of unidentified airships, it seems firmly and deeply embedded within the annals of local history and culture; and still

manages to attract a fair amount of hypothesising and occasional surprise when rediscovered by new generations.

Watch this space for further past reports.

If you have any views on this sighting or article please email me at: garyant@mithrand.karoo.co.uk or write to the EYE address.

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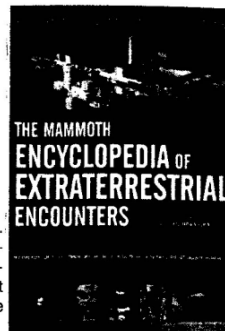
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ONE STEP BELOW SILENCE

by

Gloria Heather Dixon

.....When it had all finished things came back to me and everything was all mixed up. It was like backwards, forwards, time was missing. It started at 9.40pm; we all know that. I had mentioned to my wife it was twenty to ten, and then a few seconds later, it was 10.50pm. When I saw my niece running towards the barbecue in slow motion, that was in my mind and my wife seemed to be chasing her, then my niece was coming back towards her and then just disappeared.



JUST OVER SEVEN YEARS ago on a warm summer's evening four people, husband, wife and their niece and her boyfriend, were enjoying a barbecue in the back garden of the niece's home on a small housing estate, when they experienced some bizarre and mysterious events. Prior to this incident all four people reported feeling a strange atmosphere and that *all familiar sounds seemed to cease*.

A Silence descends ...

The back garden of the house was surrounded by a six foot privet hedge and the neighbours on both sides of the house were out for the evening. The four people concerned ate beef burgers and watched the lottery draw on television and then returned to the garden. Music was playing on the stereo and the weather was warm and fine. Both husband and wife were sat on a small bench outside the back door and generally 'messaging around' as the husband put it. He looked to the right of him over the hedge and at about an estimated quarter of a mile away, he observed some flashing lights for a few seconds. That was his first sighting. He then remembers his second sighting when he described something above him with a black door, high up with a vapour across it. It opened and a beam of light shot out. The husband then observed an object, which was at a slight angle and appeared to be in front of his eyes above the trees with light shining through the trees. He describes lights in a triangular shape on the top and four lights on the bottom. The

top lights were moving in the opposite direction to the lower lights.

His next memory of these events were watching his wife and niece running over to the privet hedge where he observed the object appear to drop down behind the trees between some nearby houses. The object then appeared again and shot a beam of light out towards a house, moved up and disappeared, reappearing suddenly lower down the valley. The husband comments that it didn't move, but was suddenly not there and then visible again, lower down in the valley. He then saw the object move down the valley and across the bridge out of view.

To give readers a feeling of what occurred next, the husband comments in the following way...

Then later on was the moon thing – it was low in the sky. It was a funny moon though. I didn't really recall that until later on when they said there shouldn't have been a full moon that night. (Astronomical information indicates that the moon would not have been visible before 11pm) I always thought I was sat on the bench all the time this was happening, but I was sat on the bench and my wife wasn't next to me, she was standing. The object was going down by the trees and everything was in slow motion, you couldn't hear any noise. I could see the side of her face and she was talking or shouting her head off – but I couldn't hear her voice. There was no sound there

and that is when I thought this is important and I had to get up because this was my wife and I stood up – just to get up.

That is what I mean by the silence. Then there was a slightly warm feeling. I remember when I was sat on the bench at one point looking over my right shoulder, looking at what I thought was the house wall, it was all light. Thinking about it now, the houses are redbrick and this looked like white sandstone. That is when I heard a sound. I was the only one who heard this, but I told the others.

When it had all finished things came back to me and everything was all mixed up. It was like backwards, forwards, time was missing. It started at 9.40pm; we all know that. I had mentioned to my wife it was twenty to ten, and then a few seconds later, it was 10.50pm. When I saw my niece running towards the barbecue in slow motion, that was in my mind and my wife seemed to be chasing her, then my niece was coming back towards her and then just disappeared. There were other things too like when my niece's boyfriend went into the other garden and then he came out of the house. It was all mixed up and doesn't follow on with any continuity. My wife and I thought things were strange before all this happened (All four people report a strange atmosphere prior to the events that occurred)....

An Eerie Moon..

His wife gives the following

STRANGE PLACES

An account of a missing time experience in West Yorkshire based on the original transcript

Date: 15th July 1995..... Place: West Yorkshire Time: 21.40

account of how she perceived what occurred...

I was sat on the bench with my husband and it (the object) was just above my head and very big. It was low and I felt I could have jumped up and touched it. I ran over to get my niece's boyfriend asking him to look at this object and when I turned and looked again it wasn't there, it had moved further down the valley. There were rotating green, red and blue lights on top like an arch, but not flashing. I don't know how long I was looking at it, but then it moved down the valley and that is when the big moon came up. I said to my husband that this couldn't be the moon because it was too big. It was unreal because it seemed to be as though daylight was all around it. As the object went toward the 'moon' it was as though it broke apart and then the object was gone.

Then we just sat outside talking about it. I can't really remember what happened, but I was on the bench and my niece was in the middle of the floor, but my husband remembered her being near the back door. Also the radio seemed to go off unless it was still on, but we couldn't hear it. We could hear nothing whatsoever. My husband said I was shouting and I've got a loud voice so I couldn't understand why no-one else came out, as there are a lot of houses around there, but nobody else had seen this. It was as if there were just four of us out there. Nobody else existed, just us four, it was just so weird.

This object could have been there all the time, but not lit up, because when I saw it, what attracted me in the first place were the lights and the shape of it, a bottom part with this thing on the top. So if that was above us people would be able to see it.. When my niece's boyfriend

saw it, he remembered it as being just black. It was summer people were out having barbecues and it was twenty to ten. It was just going dark like sunset, because it was pretty light when it happened and then it was pitch black and it was gone.

Why didn't anyone else see it – that moon- we've never seen a moon like that. It was as though the object just went directly into the 'moon'.

Then there were none.

His wife then goes on to say that they had not had much to drink and that her glass kept disappearing. She comments on this in the following way...

I sat down and my glass was there and then it was gone, so I went into the kitchen for a fresh glass and poured myself another one and put it under the bench and then that had gone too. The glasses just kept disappearing all the time. My niece ended up with no glasses in her house the following day. There was also a strange atmosphere there all night.

After Effects, investigation and concluding comments.

At 11pm everyone was very confused about their memory of events that evening and the two women fell asleep on the lounge floor while the husband was violently sick. All four people felt very unwell following this incident particularly his wife, who suffered from headaches and a fear of closing her bedroom curtains for a long period of time afterwards.

They had also informed the police after these events and although they were very helpful there was nothing reported or logged that would have been relevant to their experiences.

The investigator into this case in 1995 is a paramedic and he made the following observations in his report about the family...

"My impression is that both husband and wife are honest and truthful. Their story has not changed, nor has it been embellished in any way. Both are sincere in attitude and do not wish to profit or make any money from this incident. Quite the opposite, they merely seek an honest explanation of what happened to them and why. They do not wish their involvement in this incident made public, but hope that BUFORA (British UFO Research Association) may be able to offer an explanation, so they can carry on with their normal daily lives in peace."

From the information available there appears to be no rational explanation for their confused memories. As far as can be ascertained no drugs were consumed and neither did they drink more than normal during this social evening. The husband describes his own memories of that night as imagining that it was all recorded on a video tape, cut into lengths of a few seconds, dispose of many segments and splice the remainder together in the wrong order. A very graphic description!.

It seems that no conventional aircraft or hallucinatory experiences played any part in this incident.

The witnesses do not suffer from epilepsy and neither have a background of anomalous experiences. Both husband and wife feel that whatever happened to them was very real and extremely frightening and neither one have experienced anything like this before and do not wish to experience anything

like it again.'

These extraordinary events occurred to an ordinary hardworking family in their early thirties with two children and have made a deep and lasting impression on them in the way they view our perception of reality. Each individual view of reality is different and therefore very subjective, resulting in different interpretations of experiences that we do not have the capacity in images or language to coherently explain.

There were also a couple of interesting things, which occurred after these events. The husband had developed a severe form of psoriasis in February of that year particularly on his hands and feet and his GP diagnosed that he would have it for the rest of his life. His feet were so bad that sometimes he couldn't walk with it. After these events his psoriasis completely cleared up and has not returned to date. This could, of course, be entirely unrelated and independent of these events, but it is a factor in recording this case.

Husband and wife also experienced two inexplicable events one week later after the barbecue.

Having been connected with this case over a long period of time, I feel that something curious occurred that evening, and both husband and wife have not changed their version of events that they perceived that night. Extensive checks were carried out as to weather conditions, astronomical information, air traffic, geology of the area and of course it is odd that neighbours did not observe anything unusual that evening. The original transcript of the investigator's interview with the witnesses is a lengthy report and therefore this article is a synopsis of these events incorporating the

significant issues that maybe relevant to how these events were experienced.

Of course the question that is very relevant here is whether a hoax was involved? There is certainly no evidence to suggest this, but it is always a possibility in high strangeness reports such as this one. However, having been in contact with both husband and wife over a period of years, it is my opinion that this is unlikely and that they were utterly puzzled and confused by their experiences on this night and came to BUFORA in order to seek answers, or at least support that other people had experienced events of this nature, which may have been recorded by BUFORA. For experiencers of these high strangeness episodes, the desire to establish whether other people have undergone similar incidents is essential to their sense of well-being that they are not alone.

Hypnosis

Another feature of this case that should be recorded here concerns another UFO organisation, which investigated this case using regression hypnosis as a method to retrieve further memories of these events. The result of the hypnosis has deliberately been omitted from this article due to the controversial and problematic nature of hypnosis when used as a method to elicit an objective and truthful account of missing time experiences. Unfortunately too, one of the witnesses suffered some trauma because of the hypnosis, which appeared to trigger a deepening anxiety about her experience.

This case continues to remain unexplained. If any reader is aware of further information from this date and in this area, please feel free to contact me.

Gloria Heather Dixon
(See "THE USUAL SUSPECTS"
on page 39 for Gloria's
Biography and information)

The usual monthly recap and statistical data on the UFO phenomena sightings in Italy during August, will be made available by the CISU next week.

[Collaboration by Gian Paolo Grassino]

A PSYCHIATRIC SYNDROME FOR ALIEN ABDUCTIONS

According to a study by the University of London published in the "Cognitive Neuropsychiatry" journal, the witnessing of flying saucers, the meeting with aliens, and abduction for the purpose of space experiments, all are symptoms of a veritable psychiatric syndrome; and such witnesses present some characteristics linked to similar changes in cerebral function. At least this was the news as reported in some Italian dailies.

[La Repubblica and Il Gazzettino, 11 August; UFO-Italia, 11 August; collaboration by Giancarlo D'Alessandro and Gildo Persone']

In reality, the article says quite different things. The authors (Katharine Holden and Christopher French) limit themselves to an examination of four areas of the neurosciences in which the abduction experience could figure: sleep paralysis, false memories, fantasy-prone personalities and some psychopathological disturbance. But the same article admits these to be hypotheses uncorroborated by any particular piece of clinical information, and it simply suggests the necessity of further studies.

[Cognitive Neuropsychiatry, August 2002; Socio-UFO, 11 through 15 August; collaboration by Roberto Labanti and Paolo Toselli]

Collaborators on this edition were:

Gian Paolo Grassino, Giancarlo D'Alessandro, Roberto Labanti, Alessandro Luè, Gildo Persone, Giuseppe Stilo and Paolo Toselli.

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ITALIAN UFO NEWSFLASH

ISSUE NO. 366 - 5 SEPTEMBER 2002
by the Italian Center for UFO Studies

(Centro Italiano Studi Ufologici, CISU)

Contents:

- A Wealth Of UFO News During August
- A Psychiatric Syndrome For Alien Abductions
- A WEALTH OF UFO NEWS DURING AUGUST**

As expected, the month of August also saw an increase in UFO news coverage in the Italian mass media, raising the number of published reports up to the mean level of previous years, after a sluggish spring.

In fact, the number of UFO clippings taken from Italian newspapers and gathered for the Italian Center for UFO Studies (CISU) by the "L'Eco della Stampa" service over the past month have totaled 89: more than double the average number collected during the first half of the year. Of particular note among the news reports: the alleged UFO filmed on the occasion of the air disaster in the Ukraine; the publicity launch for the new film "Signs" concerning crop circles; American F-16's scrambled to the flying object detected by radar over Washington; the spectacular new "drawings" of the alien outlined in the English crop; and the mysterious "monster" attacking people in India; not to mention not a few local sightings and news reports.

"A scientific truth was a hypothesis which might be adequate for the moment but was not to be preserved as an article of faith for all time." (Jung in *Memories, Dreams, Reflections*: Sigmund Freud. 1963)

"We always think that UFOs are projections of ours. Now it turns out that we are their projections." (Jung in *Memories, Dreams, Reflections*: On Life After Death. 1963)

FIRST let me start with an apology.

No article on Jung can wholly reflect his wealth of ideas, his major contribution to the way modern man perceives his ever-shifting reality and the debt of gratitude the study of parapsychology, anomalous phenomena and their meaning owes to him.

For we do owe him a lot. It is arguable that without Jung we may still be bogged down in the quagmire of the obvious and materialistic view that what we call the paranormal does objectively exist, as little green (or grey) men piloting shiny flying saucers or as shimmering spectres of the dead forever anchored to their place of death,

and which has no further meaning or importance psychologically.

Now well into the new millennium we still hear Jung's concepts of the collective unconscious and archetypes being bandied around as a sort of catch-all theory, sometimes with little understanding of the terminology which is being used.

What follows is an attempt to nail down Jung's thoughts and theories as they purport directly to the paranormal and his own experiences - of which there are many, mostly found in his unofficial autobiography *Memories, Dreams, Reflections* recorded and edited by Aniela Jaffe, 1963. There is little time here to go into his more general, but equally important, theories, and his contribution to psychology and psychoanalysis. I wholeheartedly recommend anyone to hunt down and read for themselves the volumes that make up his *Collected Works* (denoted as CW from now on), all 18 volumes and the three volumes of his letters.

Carl Gustav Jung was born in Switzerland in 1875 where he studied

medicine at the University of Basel and read philosophy and theology. In 1900 he became an assistant physician at the Burgholzli mental hospital in Zurich and was swiftly promoted to Senior Staff Physician.

It was here that he wrote his MD dissertation, *On the Psychology and Pathology of So-called Occult Phenomena*, (CW1 1902). This was based on his observations during séances held by his 15 year old cousin Helene Preiswerk, where she claimed to be under the control of several different spirits. Jung interpreted these as unconscious subsidiary personalities.

At the Salpêtrière in Paris Jung studied Psychopathology under Pierre Janet in 1902. Here he took part in and later developed Word Association experiments. In 1903 he married Emma Rauschenbach and in 1904 he was appointed lecturer at the medical faculty of the University of Zurich.

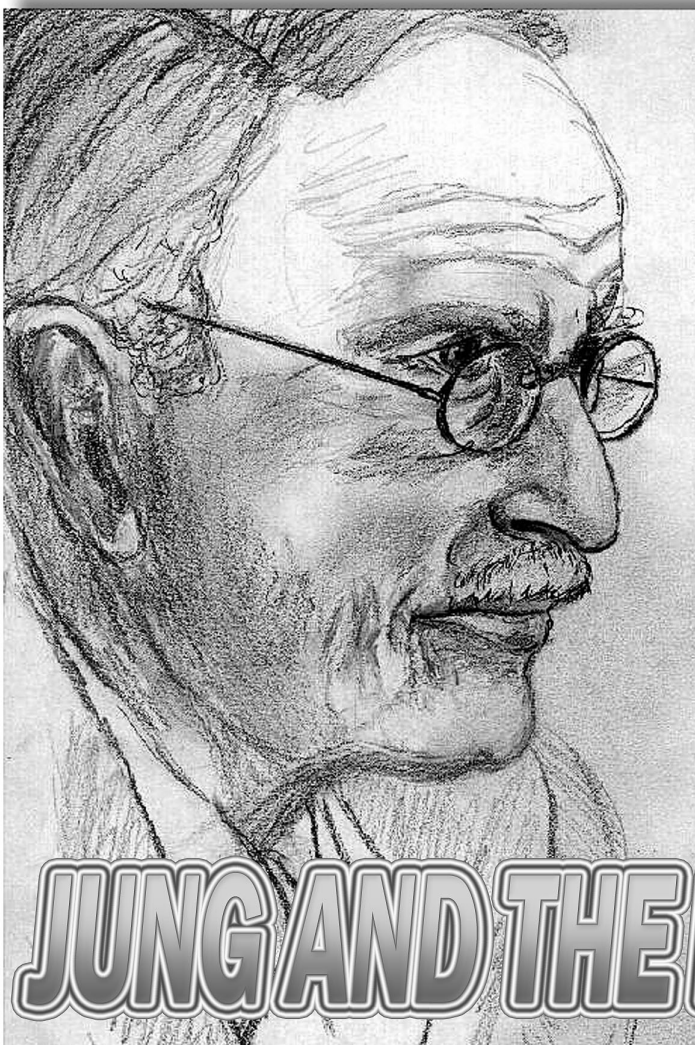
In 1907 he published his first influential work, a report of his studies of schizophrenia, *The Psychology of Dementia Praecox* (CW3) which brought him to the attention of Sigmund Freud.

The two men met in Vienna and became friends, Freud even referring to Jung as his son and heir. Jung however had never fully accepted his Freud's views that all mental illness resulted from repressed sexuality or trauma and their friendship fell apart in 1913 (Once Freud urged Jung, "My Dear Jung, promise me never to abandon the sexual theory. That is the most essential thing of all. You see, we must make a dogma of it, an unshakable bulwark against the black tide of mud of occultism.").

In 1909 Jung travelled to the USA (with Freud) and received an honorary degree from Clark University, Massachusetts. Soon after that he moved from his lecturing post to found his own successful practice, which he ran for many years in between the prolific writing that makes up his *Collected Works*. He travelled around

(Continued on page 34)

By S. Ferrol



JUNG AND THE PARANORMAL

the world giving lectures and interviews and worked until his final days, his last written piece being completed only ten days before his death.

A lot of his contributions to psychology and psychiatry are now concentered into everyday language - he introduced the term "complex" meaning a conglomerate of reactions and associations around a single traumatic or sensitive unconscious aspect. He brought the discussion of 'psychological types' into the arena and popularised the use of such textbook concepts as 'introjective' and 'extrovert'. In addition to his refinement and redirection of the 'word association experiment', Jung also developed the idea that caution should be used within psychoanalysis because the therapy itself could reinforce and trigger further mental health problems for the patient. His ideas on this condition and understanding the relationship between therapist and patient was enriched through his thoughts.

Unlike Freud, whose theories of trauma only concerned the earliest stages of childhood development, Jung was interested in rejuvenation, rebirth and growth, particularly in the adult. Jung was also an avid practitioner of "Active Imagination" and was a pioneer of the use of art and other creative therapeutic activities to complement the verbal exchanges.

His main theory, that of the *Collective Unconscious* has been absorbed into mainstream awareness and along with the Archetype has probably lost Jung's original meaning and emphasis. Jung had worked with a multitude of psychologically and mentally ill patients during his earlier years and he found himself coming up against the same imagery and symbolism in people with differing social and religious upbringings and even race. "...myths and fairy tales of world literature contain definite motifs which crop up everywhere. We meet these same motifs in the fantasies, dreams, deliria, and delusions of individuals today" (*Civilisation in Transition* CW10). In the same piece he describes the Archetypes as "Irrepresentable, unconscious, pre-existent form that seems to be part of the inherited structure of the psyche and can therefore manifest itself anywhere." However it is difficult to ascertain throughout his *Collected Works* whether Jung felt this collective unconscious and its archetypes was mystical and divine in nature or merely the instinctual pre-programming of

Mother Nature herself. In *The Archetypes and The Collective Unconscious* (CW9, part one) Jung states that, "The archetype itself is purely formal, a possibility of representation. The representations themselves are not inherited, only the form, and in that respect they correspond in every way to the instincts". "But in *The Structure and Dynamics of the Psyche* (CW8) he states, "... the real nature of the archetype as such is not capable of being made conscious, it is transcendent." He left his real opinion to be hinted at in the pages of his later and more personal writings.

In 1957 he began his autobiography - which he had previously forgone - with the help of Aniela Jaffe. He narrated and wrote pieces for the book right up till his death. *Memories, Dreams, Reflections* was published posthumously and was his most subjective and personal book yet. In the chapter on Freud he explains how his fascination with the paranormal became a wall between them:

Jung visited Freud in Vienna in 1909 and asked him for his thoughts on precognition and parapsychology. Freud cut short such a debate with a purely materialistic view of the subject and refuted it all as nonsense. Jung had to stop himself snapping at him angrily, "While Freud was going on this way, I had a curious sensation. It was as if my diaphragm were made of iron and were becoming red hot - a glowing vault. And at that moment there was such a loud report in the bookcase, which stood right next to us, that we both started up in alarm, fearing the thing was going to topple over on us. I said to Freud: "There, that is an example of a so called catalytic exteriorisation phenomenon." Freud: "Oh come, that is sheer bosh!" "It is not," I replied "you are mistaken Herr Professor. And to prove my point I now predict that in a moment there will be another loud report!" Sure enough no sooner had I said the words than the same detonation went off in the bookcase".

Following this incident Freud appeared to mistrust Jung. In a letter replying to the event Freud said:

"It is remarkable that on the same evening that I formally adopted you as an eldest son, anointing you as my successor and crown prince, that then and there you should have divested me of any paternal dignity. Now I am afraid that I must fall back again to the role of father towards you in giving you my views on poltergeist phenomena. I

do not deny that your comments and your experiment made a powerful impression upon me. After your departure I determined to make some observations..." He then went on to explain the event as merely the usual creaks and noises of old furniture and insisted that this noise has returned frequently after this initial manifestation. "I therefore don once more my horn-rimmed paternal spectacles and warn my dear son to keep a cool head and rather not understand something than make such great sacrifices for the sake of understanding. He ended the letter with "I therefore look forward to hearing more about your investigations of the ghost-complex, my interest being the interest one has in a lovely delusion which one does not share oneself."

In 1911 he wrote, "I know that your deepest inclinations are impelling you towards a study of the occult, and do not doubt that you will return home with a rich cargo." Then later, "In matters of occultism I have become humble ever since the great lesson I received from Ferenczi's experiences (*Ernest Jones, Life and Work of Sigmund Freud* (New York, 1953-57). I promise to believe everything that can be made to seem the least bit reasonable. As you know, I do not do so gladly. But my hubris has been shattered."

After Jung's split with Freud he became introspective and depressive. He was unsure of his direction. During this time he would come face to face with that which he had sought to understand, not through a patient but through himself.

In October 1914, whilst alone on a journey, Jung saw a vision of a flood that covered all the northern and low-lying lands between the North Sea and the Alps. When it came to Switzerland the mountains grew higher, protecting the country. He saw the drowned bodies of thousands and the ruins of cities. Then the whole sea turned to blood.

The vision lasted an hour and left him nauseated. Two weeks later the vision returned - this time even more vivid.

In the spring of 1914 he had a dream of an arctic cold wave that came down and froze the land to ice. He saw places deserted by humans and all living and green things killed by frost. The dream came in April and May and for the last time in June 1914.

On 1st August the First World War

"As a young man my goal had been to accomplish something in my science, but then I hit upon this stream of lava, and the heat of its fires reshaped my life....."

broke out.

Trying to make light of all these visions and dreams and their meaning to him and psychology he decided to start his research from what he knew best - his own psyche. He wrote down fantasies and dreams and began to follow them to their logical or illogical conclusions, having conversations with and building relationships with the characters he encountered and drawing and painting the images and feelings he experienced.

In 1916 all this dabbling with the unconscious began to make changes both within him and around him. He felt that the air was full of ghostly entities and that his house was haunted.

His eldest daughter saw a white figure passing through the room. His second daughter independently told of her blanket being snatched away twice during the night. Around 5pm on a Sunday the front door bell began ringing frantically although there was no one there. He was sitting near the bell and not only heard it but saw it moving.

The atmosphere was thick as if the house was jammed packed with spirits, so thick it was scarcely possible to breathe. "As for myself I was all a quiver with the question - *"For God's sake, what in the world is this?"* Then they cried out in chorus, *"We have come back from Jerusalem where we found not what we sought."* And then they were gone."

After this Jung wrote the privately published work *Septem Sermones ad Mortuos*, subtitled *The seven sermons to the Dead written by Basilides in Alexandria, the city where the east toucheth the west*. In a fugue of creativity it took merely three evenings to write. "As soon as I took up the pen the whole ghostly assemblage evaporated. The room quieted and the atmosphere cleared. The haunting was over."

In the midst of this period when he was so preoccupied with the images of the unconscious he came to the decision to withdraw from the university where he had been for the last eight years. He felt he had to choose between the smooth

road of the rational academic career or forge ahead with his confrontation with the unconscious:

"As a young man my goal had been to accomplish something in my science, but then I hit upon this stream of lava, and the heat of its fires reshaped my life. It has taken me virtually forty-five years to distil within the vessel of my scientific work the things I experienced and wrote down at the that time."(MDR).

During this time Jung had sought refuge and meditation away from his practice and daily work life. In 1922 he bought land in St Meinrad beside the upper lake in Zurich. It was formerly church land, belonging to the monastery of St Gall. At first he planned the construct as a simple one story dwelling like an African hut with a central hearth and bunks around the walls but it developed into a two story round house in 1923.

Four years later a central structure was added with a tower-like annex. Another four years passed and still Jung felt the house was incomplete so in 1931 the tower was extended. He wanted a room in the tower for himself and himself only. He had in mind the sections of rooms in Indian dwellings that the inhabitants can be alone in and meditate.

In this room over the years he painted images on the walls, expressions of his unconscious. For him this second tower became his spiritual centre. Another four years later he added a courtyard and fenced-in area near the lake.

After his wife's death in 1955 he felt he was drawn to becoming more like himself. He felt the need to extend the small central section that crouched low and almost hidden between what he thought of as the maternal and spiritual towers. After adding an upper story he began to regard this section as representing himself and the development of his personality, ego and consciousness, only possible in his old age.

Although during the building process he had thought he was reacting purely to the practical necessities of the time he only realized after all the pieces had

come together that it really represented - in as solid a form as could be - the individuation process. It was a symbol of psychic wholeness.

He had started the building of the first tower in 1923 two months after the death of his mother and completed it after the death of his wife. He thought it connected with the dead.

In the late winter of 1924 when he was staying in Bollingen by himself he was wakened by the sound of footsteps around the tower. He heard music and laughter and talking, at first at a distance, then coming closer. Going to the window he realised suddenly that all the sounds had stopped. Looking out he saw only a still quiet night. Thinking he had been dreaming he went back to bed and fell straight into a similar dream:

Again there was music, laughter and talking but this time he saw a whole procession of dark clad figures who came down from the mountains and spread out around the tower, dancing, singing, laughing and trampling about. Outraged at the noise Jung suddenly woke up and going to the window once more heard and saw nothing.

He mused over the function and meaning of a dream that was so insistent on fooling him into believing in its reality. A dream that works so hard in simulating a truly realistic conscious experience to the dreamer that they honestly cannot tell one state from the other.

Years later he read a seventeenth century chronicle by Rennward Cysat in which he recites the tale of the apparition prone Swiss Mount Pilatus where it was said Wotan practised his magic arts. Whilst camping at the foot before attempting to climb it Cysat was disturbed one night by a procession of men who filed past his hut singing and dancing in exactly the same way as in Jung's dream. In the morning Cysat asked the herdsman with whom he had been staying about this and was told that it had been the "Salig Lut" the blessed folk, Wotan's army of departed souls. (Wild Hunt?)

Jung also established that processions of this sort once existed in reality. In

the middle ages the Reislauer (mercenaries) who assembled at the start of spring marched from central Switzerland to Locarno and then on to Milan where they served as soldiers.

Jung came out of his dark period when he began painting mandalas. His first was done after he wrote the Septem Sermones back in 1916. He had not understood it at the time. Between 1918-1919 he would sketch a mandala in his notebook everyday and note its progression and changes according to his own moods and inner state.

Mandalas, he believed, were a universal symbol of man's striving for wholeness of the psyche, unconscious and conscious. He had observed this recurring sign in patients over the period of a decade before he published his findings in the commentary to Richard Wilhelm's "The Secret of the Golden Flower" (1929).

He also believed mandalas to be responsible for the new craze in Flying Saucer sightings. In *Memories, Dreams, Reflections* he said:

"Today, individuals and cultures are faced with (...) being swallowed up in the mass. Hence in many places there is a wave of hope in a reappearance of Christ, and a visionary rumour has arisen which expresses expectations of redemption. The form it has taken, however is comparable to nothing in the past, but is a typical child of the 'age of technology'. This is the worldwide distribution of the UFO phenomenon."

Jung believed these sightings as being projections of man's psychic dichotomy and need to integrate his Self and become whole.

In an interesting conflict to this, Jung himself had a dream of UFOs in which he saw two lens-shaped metallic gleaming disks that hurtled in a narrow arc over his house and down to the lake. Then another object appeared, "A perfectly circular lens, like the objective of a telescope. At a distance of 4 or 5 hundred yards it stood still for a moment, and then flew off". Immediately afterwards another came speeding through the air, this one with "a metallic extension that led to a box - a magic lantern." It hovered there pointing the device at him until he awoke.

Still half in the dream Jung realized with astonishment "we always think that UFOs are projections of ours. Now

it turns out that we are their projections. I am projected by the magic lantern as C G Jung, but who manipulates the apparatus?" (*Memories, Dreams, Reflections*).

In his paper on *Flying Saucers: A modern myth of things seen in the skies* (CW10) Jung went on to draw the inevitable connection between the wholly psychological (within the mind) and the physical (without). "... All reality would be grounded on an as yet unknown substrate possessing material and at the same time psychic qualities. In view of the trend of modern theoretical physics, this assumption should arouse fewer resistances than before."

Jung was fascinated in Alchemy, and how its intricate and seemingly scientific/magical rites and procedures seemed to hide an unconscious attempt to understand the working of the mind (both conscious and unconscious and their interaction) and the process of their integration along with the other opposites of the human psyche, which he called Individuation.

Using the terms of Alchemy he called this substrate where psychic and physical and eternity and all opposites were one - the *Unus Mundus*, or the *Pleroma*.

In the book that he wrote during his mental disintegration after his split with Freud and the coming of the First World War, *The Septem Sermones Ad Mortuos* he wrote:

"A thing that is infinite and infinite and eternal hath no qualities. This nothingness or fullness we name the *Pleroma*. Therein both thinking and being cease, since the eternal and infinite possess no qualities. In it no being is, for he then would be distinct from the *pleroma*."

Jung had read everything from Eastern Religions to Gnosticism and seemed to hang his hat on a general theory of pre-conscious or being that existed in a state of infinity or eternity and created consciousness (and hence the physical universe) to distinguish, individualise and focus itself.

This belief was evident in his own experience of the Near Death Experience. In 1944 Jung suffered a heart attack. Falling unconscious and hanging on the verge of death, being injected with camphor and given oxygen he had a profound vision:

He seemed to be high up in space and

could see the globe of the earth below him, bathed in a gloriously blue light. Turning his back on the earth he saw a meteorite made of dark stone, the size of a house. Like him it was floating in space. It appeared to be hollowed out with an entrance led into a small antechamber. "To the right of the entrance a black Hindu sat silently in the lotus posture upon a stone bench. He wore a white gown, and I knew that he expected me." Ahead the gate of the temple was surrounded by a galaxy of burning wicks in saucers of coconut oil, just as he had seen in the Temple of the Holy Tooth in Ceylon.

As he approached the steps leading up to the entrance he felt that the whole of earthly existence and all he had wished for or thought was being sloughed away. It was a painful experience. But something remained, "It was as if I now carried along with me everything I had ever experienced or done, everything that had happened around me. I might also say: it was with me, and I was it. This experience gave me a feeling of extreme poverty, but at the same time of great fullness. There was no longer anything I wanted or desired. I existed in an objective form; I was what I had been and lived."

He then had the certainty that he was about to enter an illuminated room and meet all the people to whom he belonged to in reality. He also felt that once in there he would know where his life fitted into the great scheme of things. Before he could enter an image of his doctor rose from the earth, framed by a golden laurel wreath. A conversation between them took place without any talking and he found out that his doctor had been sent by the earth to tell him that there had been a protest at his going away and that he had no right to leave the earth. The moment he heard this, the vision ended.

After this return to life Jung was very despondent and it was almost three weeks before he could face living again. He had even giving up eating. His doctor had brought him back in more ways than one and Jung resented him at first. But at the same time was afraid, because he had appeared to him in his Primal form he believed this meant he was not long for this world himself. It was also as if he had offered to die in Jung's place.

On 4th April 1944 Jung was able to sit up on the edge of his bed for the first time in weeks and on this very day his doctor took to his bed and consequently died of Septicaemia.

Jung had come across such meaningful coincidences throughout his work with his patients. He classed these incidences as a-causal parallelism, or as he famously later named - Synchronicity. He had come to speculate that archetypes, with their powerful connecting and organizing influence on thoughts, feelings and beliefs, could perhaps have a say in physical events.

He recites a very good example in *Synchronicity: an Acausal Connecting Principle* (CW8 1952). He had been treating a female patient and was attempting to decipher a dream she had had in which she was given a Golden Scarab. At this very moment he heard a soft tapping noise on the window pane behind him. Opening the window he caught in his hand a small insect, "It was the nearest analogy to a golden scarab that one finds in our latitudes, a sarabaeid beetle, the common rose-chaffer."

Jung also thought that Synchronicity was at work in such divinatory rituals as the Tarot and the I-Ching (an ancient Oriental practice in which yarrow stalks are thrown in a totally random order and the way they fall interpreted in a way meaningful to the querent). The I-Ching was one of Jung's little fascinations. He even used it in his therapy with his patients.

It is very easy to fit Jung's theory of Synchronicity in with his already established fancy for the Unus Mundus, where eternity and all opposites, including the physical and the psychic, are united. He also pointed out the new ideas arising from the young science of Quantum Mechanics (the physicist Wolfgang Pauli was a friend and collaborated on a book with Jung, *The Interpretation of Nature and the Psyche*, London and New York, 1955) seemed to fit into this mind-over-matter world view.

J.B. Rhine's experiments in psi abilities and his subsequent publications (*Extra Sensory Perception*, 1934 and *The Reach of the Mind*, 1947) hadn't escaped Jung's attention. He considered precognition and ESP other elements of Synchronicity. Jung had experienced these phenomena himself:

During the second world war when returning home from Bollingen he was overpowered by the image of someone drowning. He thought it a memory of an accident that had happened while he was on military service but was unsure of its relevance. "I thought, "What has happened? Can there have been an

accident?""

When he finally arrived at his home he was met by his grandchildren who informed him that the youngest of the boys had fallen in the water in the boathouse and had almost drowned. "This had taken place at exactly the time I had been assaulted by that memory in the train."

He had also had a dream in which he was attending a garden party populated by his dead relatives and friends. Amongst these people he recognised a woman who was an old friend. He knew straight away that the woman was marked. A few weeks later he received news that she had had a fatal accident.

In the section called "On Life After Death" in *Memories, Dreams, Reflections* Jung comes off the fence and offers his personal views on the age old dilemma of immortality. Firstly he recognizes the psychological roles of both of the opposing views and their importance and meaning to the individual. Of the dichotomy of belief between the materialistic and the spiritual he had said, "Both views are metaphysical prejudices."

He then goes on to discuss the only evidence available to him - the raw material of his dreams and fantasies. Jung seemed to believe that the dead, perhaps like the archetypes, exist in an unchanging state and only evolve or know themselves through the interaction with the conscious. The unconscious (or the Unus Mundus?) constantly throws us these ancient, pillar like forms of collective meaning, needs or questions and through our individualised realities we add to them, however infinitesimally.

When Jung passed away in 1961 he left a great body of work behind him and an opportunity for some of us see beyond the starchy science psychology. Jung himself believed that what he was doing was more an "Art" than a science, as he believed that science was rational and therefore merely part of consciousness, only one aspect of the whole self or psyche.

Whether you take Jung's labyrinthine talk of endless medieval and classic symbols and motifs as serious insight into the evolution of the great mystery - the mind of man - or merely the intellectual ramblings and self abuse of those with too many books and knowledge and time on their hands you cannot escape his influence on modern thought - even Fortean thought.

What if Carl Gustav Jung had met Charles Fort? What wonderful collaboration would we have seen? It is beyond question that they shared a lot in common. Compare the opening quotes with Fort's famous assertion that belief is a hat one wears when it is fashionable.

But where would we parapsychologists be without the collective unconscious and archetypes? How could we possibly link Road Ghosts, Mythical Creatures, Poltergeists, and Little Green?

Jung was - and still is - reviled amongst many scientists. But his only crime was to assert that man could not be reduced, that his striving for individuation/self expression/realisation was divine. And what was wrong with that?

Further Reading:-

All 18 volumes of the Collected Works of C.G.Jung, and an index and bibliography, are published by Routledge in the U.K and by Bollinger Foundation in the U.S.

Memories, Dreams, Reflections: recorded and edited by Aniela Jaffe 1963 (Fontana Press publication 1995).

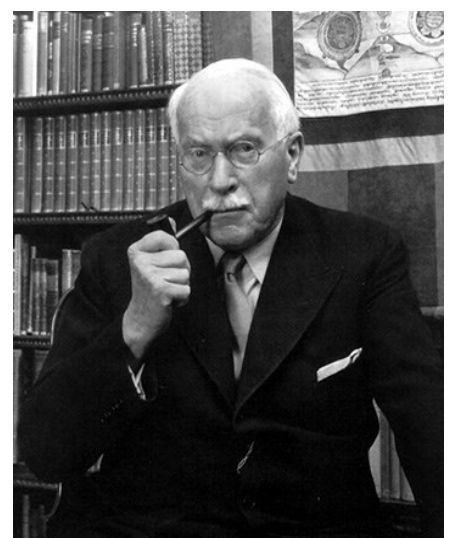
The Essential Jung: selected and introduced by Anthony Storr, Fontana Press 1983.

(See "THE USUAL SUSPECTS" on page 39 for Stuart's Biography and information)

He mused over the function and meaning of a dream that was so insistent on fooling him into believing in its reality.

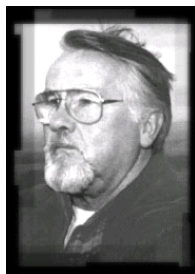


Toward the end of his career and life the first stirrings of the flying saucer scares of the late 40s and the 50s reached Jung. He was fascinated in the mythic quality of their appearance and significance.



THE USUAL SUSPECTS

Our Contributors Gallery



Brian Allan was born in Glasgow and resides in Alloa, Scotland. He has had a lifelong fascination with the paranormal field of study and has been an active researcher into many areas of extraordinary incidents for the last thirty years.

Brian runs Strange Phenomena Investigations (SPI) in Scotland together with his colleague, Billy Devlin. He has explored and reinvestigated several prominent Scottish paranormal cases including 'The Sauchie Poltergeist Case' from 1962 and the familiar A70 Abduction case of 1992. He has also been involved in several cases where exorcisms have been carried out.



Judy Jaafar was born and raised in Glasgow of Highland/Irish parents. She graduated at age 20 from Glasgow University with a joint Master's degree in Archaeology and Geography. Shortly after, she set off for Nigeria to visit family, and ended up staying there for 10 years, during which time she met and married her Lebanese husband. She has three children, is now divorced and lives in West London.

Her interest in strange phenomena started when she was old enough to read, and was fuelled by the Celtic custom of gathering round the fire at night and telling tall tales, many of them spooky and ghostly. This led to an abiding fascination with ancient cultures, languages and religions, studied through school and University and carried on whilst in Africa where she came into contact with African beliefs about spiritism and witchcraft.

Judy joined BUFORA in 1990, and worked with Ken Phillips' witness support group, where the psychology of paranormal perception and the abduction phenomenon became her focus of interest. She is currently the vice-chair of BUFORA and secretary to the National Investigations Committee. In 2000, she qualified with a Diploma in Clinical Hypnosis from the London College of Clinical Hypnosis and is an associate member of the British Society Of Clinical Hypnosis. She has attended specialist training courses in medical hypnosis, alien abduction and shamanism as a contemporary therapy. She is currently studying for her post-graduate qualification.



Gary Anthony became an Accredited Investigator for BUFORA in 1986 after making an observation of a UFO while out pursuing his astronomical hobby. He has since been a feature editor for 'UFO Times' and was an astronomical consultant to BUFORA from 1990 - 1995 running the Astronomical Reference Point Project. Gary was also an investigator for the Independent UFO Network (IUN) and was a contributor to 'UFO Brigantia' and Northern UFO News (NUFON). Gary is an associate member of the Yorkshire UFO Society (YUFOS) and is also a member of the UFO Investigations Network (UFOIN). He is currently researching aspects relating to alleged 'alien languages' and symbols to be professionally analysed by experts in various fields including linguistics and cryptography. Gary has investigated UFO sightings in Europe and nationally for over fifteen, specifically focusing his research in the Hull, East Yorkshire and Lincolnshire regions.
chrishufos@yahoo.co.uk



Gloria Heather Dixon is the editor of Strange Times magazine and Director of Investigations for the British UFO Research Association (BUFORA). She has had a lifetime interest in extraordinary human experiences, specifically focusing her research into claims of near-death experiences and after death contact.



David Clarke has been researching UFOs and related phenomena for 25 years. I have been a member and council member of the British UFO Research Association (BUFORA), and founder member of the Independent UFO Network (IUN) in 1987 and the UFO Investigators Network (UFOIN) in 1999.

He developed his interest during his work as a journalist, first with United Provincial Newspapers (Yorkshire Post, Sheffield Star) and as a freelance.

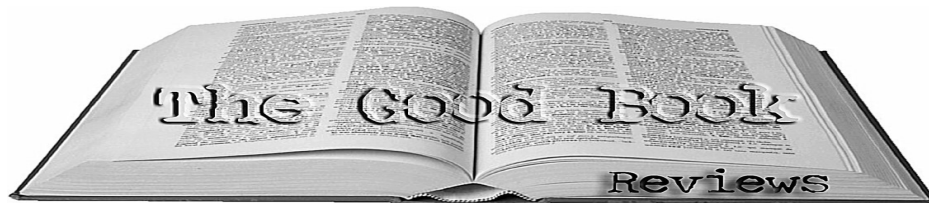
He holds an honours degree in archaeology and in 1991 began study towards a Ph.D in Folklore at the National Centre for English Cultural Tradition and Language, School of English, University of Sheffield.

After receiving his doctorate in 1999 he now holds a research and teaching position at the University. One of his courses is a popular 3rd year undergraduate module 'Traditions of Supernatural Belief' which covers a range of ancient and contemporary beliefs and legends, from ghosts to UFOs and urban legends.

David Clarke has authored and co-authored eight books, the most recent being 'Out of the Shadows: UFOs, the Establishment and the official cover-up' (London, Piatkus 2002) with Andy Roberts.



Stuart Ferrol is a freelance journalist and a Retail Brand Manager based in Northumberland. He has the strange ability to set off metal detectors and wakes up at odd times in the night for no reason, but has no recollection of small grey beings with big eyes.



TITLE: Seeing Ghosts (Experiences Of The Paranormal. AUTHOR: Hilary Evans. PUBLISHER: John Murray 50 Albemarle Street London England W1S 4BD. PRICE: £ (Hbk) ISBN: 0 7195-5492-6.

I don't know what it is about books on ghosts these days but they seem to be getting better and better! This book will be very hard to beat not only for its content but also its placement and categories of ghostly paranormal phenomena. Not only does the author present quite a number of stunning ghostly tales, he collates them into specific areas that we do not often find with other authors, who tend to adopt a more haphazard approach of putting their ghost stories together. Not so with this author and I think this is why this book stands head and shoulders above the others.

Why does a 'dead' person want to haunt someone? Now there's a question! If there is a future life, shouldn't they be 'getting on with it'? Ghosts come in many forms, transparent, solid, clothed and unclothed! Some are aware of us and others are not. Do we make our own ghosts? The author poses the question "*Do these ghosts know that they are dead, if they remember they have lived, surely they would know that they have died?*" If ghosts are believed to be real, their previous body has either been cremated or buried, so what components make up their new ghostly form! Because some ghosts can be touched and appear solid whilst others are not! The author has his own views on this (more later). We learn that some ghosts appear just as they did before death whilst others appear several years younger! 'Why' The author states, "*If ghosts are spirits living in a new world, surely there would be no need for them to be clothed in the clothes of a 'past life', who is the wardrobe mistress?*" Hilary Evans presents a few cases of naked ghosts, which again raises the question of why/how they appear as they do. One story which comes from a boy who saw his grandfather's ghost, asked the ghost why he didn't appear naked to which the reply was "*Do you think about yourself as going around naked? Well neither do we*".

The issue of 'crisis ghosts' is addressed and whether the mind is able to do things it cannot do in a normal state. Or is it, as the author speculates a characteristic of the dying process where a friend of the dying person will see his friend at the point of his death and somehow the state of fear and alarm that this person feels emanates through the ether to the mind of a friend or family member. Hilary Evans feels that telepathy explains quite a number of ghost cases but clearly not all, something with which I wholeheartedly agree. Some very significant tales of 'ghosts of the future' are documented in this book, which asks the question how can we see ghosts of the future! Is the future already pre-ordained! As the author states, there are no hard and fast boundaries in the world of apparitions.

The question of ghosts verbally communicating is an interesting one. Sometimes ghosts are seen to open their mouths but nothing comes out. Is this, as the author speculates, simply because the spirit is so excited at finally being able to manifest to someone that it can't quite get its full act together; perhaps, as the author states, it takes practice to succeed as a ghost! One chap we are told saw a ghost and blew some cigarette smoke towards it; he was amazed when the smoke parted upon striking the ghost! How about the woman

who always loved going to the cinema on a Saturday night? After she passed away and some Saturdays later a friend of the woman got a shock to see her dead friend come into the cinema, take her seat and proceed to watch the movie!!!! She had died some weeks before!! Wow, do ghosts still take in the movies? Do have they nothing better to do on the other side? Another puzzling aspect of the ghost experience is that some ghosts can be seen reflected in mirrors whilst others are not and some are only seen in mirrors and not in the room. Why? The author looks at cases of like these and gives us his opinion. We learn that some ghosts cast shadows whilst others don't, again the question, why?

One of the many puzzling things about ghosts is the fact that some ghosts appear to be aware of where all the furniture is (even if it has been moved) and they glide or walk and negotiate past it. Then you get other ghosts who float straight through it. Ghosts sometimes vanish when the light is switched on or can only be 'observed' when the light is on. There are so many inconsistencies with the ghost experience that it isn't any wonder that we are still clutching at straws to explain the whole thing. Another incredible case tells us about a woman who met up with another woman for a meal, they sat drank coffee had their meal talked a lot then one of the women left. The woman learned a short while later that this other woman had been dead for 3 months!!!! So what did the other diners see, someone talking to herself? The author states quite rightly, that it would be great to have seen the bill. Do ghosts need our air in order to materialise! The author speculates that perhaps this is why the temperature drops when a ghost is seen, something to do with it 'being in our air'! Interesting concept.

Can ghosts have something to do with psychometry? The author paints quite an interesting case about a young girl who slept on a blanket in which a murderer had died. This young girl awoke to see an old man inches from her face trying to choke her, (the same man who had died on this blanket). Was the blanket the catalyst for him to appear to her? If ghosts are real, they don't appear to be interested in helping humanity with words of wisdom and information. The information they give can sometimes be vague. If they are aware of disasters, then shouldn't they tell those to whom the disaster will occur! The altered state of consciousness (hypnagogia) between waking and sleeping is also addressed and maybe some of the answers could lie here.

There is so much information in this book that this review would become exceedingly lengthy to focus on the wide ranging ideas addressed in this book. The parallels for instance between the UFO abduction phenomenon and reports of ghosts and apparitions is looked at. Some 'aliens' walk through walls and solid objects just like ghosts.

Are they all part of the same thing?

Ghosts are like batteries, they don't always last that long. Is there some kind of energy that only

lasts so long for the ghost to be seen and after a while it dissipates, just like the battery on our mobile phones! The author thinks this could be the case. At the end of the day the way the author has painstakingly put this book together makes this for me 'THE' book to end all books on ghostly phenomena. To anyone with an enquiring mind *Seeing Ghosts* will open up many doorways and show them just how diverse the experience of seeing ghosts, can be. There are so many possibilities for what ghosts are; once you have read the book you will gain a more intricate knowledge and understanding of this whole area.

An excellent book by Hilary Evans.

Highly recommended

Reviewed by Malcolm Robinson

Strange Phenomena Investigations (SPI UK)

FILER'S FILES #41 - 2002, MUFON Skywatch Investigations George A. Filer, Director Mutual UFO Network Eastern October 9, 2002, Majorstar@aol.com. Webmaster: Chuck Warren -- My new website is at: <http://www.filersfiles-ufo.com>

NEW YORK CITY -- Paul Greco was driving his car on FDR Drive near 96th Street at 4:45 PM, when he saw a disk shaped UFO moving at 20 to 30 miles an hour on June 21, 2001. He was in heavy traffic when he noticed a dull orange craft moving near the highway and above some apartments buildings. Paul grabbed his camera and took several pictures as he drove along. He zoomed in to get a close up while dodging cars and took a shot of the craft just as it flew behind a building. He showed his photographs during my recent briefing to the Yonkers MUFON meeting. He missed the close up shot, but the best photo is on my website. Thanks to Paul Greco and a wonderful MUFON audience. See: [FF UFO CENTER PHOTOS](#)

Editorial

(Continued from page 2)

self-publicity and a genuine belief in the powers of sorcery.

We also look at the pioneering work of Carl Jung and his relationship with Freud in an original and thought provoking article. And for those of you interested in strange encounters, a compelling case from West Yorkshire is documented based on the original transcript.

Extraordinary human experiences in all their forms are still being reported with many websites actively recording and discussing all aspects of paranormal events from claims of alien contact to near-death experiences, as the internet brings together people from all over the world who undergo what they believe to be events and experiences for which they have no explanation. The raw data is out there and there is mounting anecdotal evidence that other world realities exist which appear to be accessed and tuned into on a subliminal level and which do not occur in the physical world that we know and understand. There is, of course, great debate as to whether these 'other realities' exist at all, except perhaps as part of a deeper subconscious level of mysterious experiences that are totally subjective to the experiencer without any objective reality, in the sense of these experiences occurring as rational events in a conscious and physical world. However, Strange Times and Strange Daze have examined some of these issues for many years scrutinising both the

experiencers' claims and the researchers' investigations into these claims. This has resulted in a host of wide-ranging possibilities of what maybe occurring and if the mind is not built to understand its own basis then we are indeed in uncharted waters. There are certainly no conclusive answers and the fact is we may never be able to establish anything that constitutes definitive proof that these 'other worlds' exist at all, except as part of our consciousness internally generated at a profoundly subjective level. It may also be a possibility that at a deeper subconscious level this is a journey of discovery leading the human species forward in their evolution process, particularly as we come to grips with the modern day world of war, terrorism and fast progressing technology that in some ways has created a lack of humanity and triggered a response that has produced an increasing desire to explore and examine our own spirituality..

Thank you to all our readers, and particularly for your many positive comments about Strange Times. Please keep them coming.

With every good wish
Gloria Heather Dixon

FILER'S FILES #41 - 2002, MUFON
Skywatch Investigations, George A. Filer,
Director Mutual UFO Network Eastern
October 9, 2002, Majorstar@aol.com.
Webmaster: Chuck Warren -- My new website is
at: <http://www.filersfiles-ufo.com>

POSSIBLE ET HABITATS ON EUROPA
Galileo space probe data suggests there's an ocean on Jupiter's moon Europa, which is Earth-like and could harbour life. The moon's icy crust is relatively thin, with cracks and vents, which would allow gases, heat and organic matter to reach water underneath. This is same situation that probably exists on Mars. Europa's Ocean may be like the icy bodies of water on Earth, such as the Arctic Ocean, which is our smallest ocean and occupies the area around the North Pole. It's exposed to air and heat through its cracking and melting ice. Another similar body of water is Lake Vostok in Antarctica, which is one of the deepest-known bodies of fresh water on Earth and resembles the ice-covered oceans that are being discovered elsewhere in the Solar System. It may even harbour undiscovered forms of life. Dr. Cynan Ellis-Evans says, "These new interpretations suggest that a European ocean could be dynamically interacting with the moon's surface atmosphere over short time scales that increase opportunities for life to exist and evolve." Clouds of sulphur spewing from Io, another of Jupiter's moons, could be reaching Europa. "If we're getting a sulphur source going into the lake it's an exciting possibility," he says. "It increases the opportunity for life." One theory is that a meteorite carrying microbes could have crashed into Europa. NASA is considering sending a robotic probe to Europa to drill through the ice and look for life. Another possible ET habitat is a planet orbiting around another star that has a circular orbit, meaning it could be Earth-like. Researcher Chris McCarthy says, "Now it's seeming like there is a sizable and well-populated class of giant planets that have circular orbits." This newly discovered planet orbits a star called Tau Gruis, which is about 100 light-years away. Thanks to London Sunday Telegraph October 6, 2002

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BUFORA LECTURES FOR 2002

FORTHCOMING MEETINGS

BUFORA (British UFO Research Association) has teamed up with Malcolm Robinson's Strange Phenomena Investigations UK (SPI-UK) to sponsor a series of informal Phenomenal Afternoons in London.

The venue will be the Function room of **The Sols Arms Public House**, 65-68 Hampstead Road, London, NW1 2PN. It is literally around the corner from Euston Tower and is within 5 minutes walk of Euston mainline rail station; and Euston Sq, Warren Street, Great Portland Street Underground Stations.

Please Note

All of these events are admission by ticket at £6 unless otherwise stated. Members of BUFORA and SPI can obtain these tickets for £5 for advance booking through the box office at:

Evolution, P.O.Box 633, Beaconsfield, Bucks, HP9 2GL

Cheques and Postal Orders should be made payable to **Strange Phenomena Investigations**. It cannot be guaranteed that tickets will be available on the door and only advance booking secures the concessionary rate.

The Phenomenal Afternoons in London series, presents an opportunity to explore a wider range of subjects, given that it is impossible to consider UFOs without touching on wider aspects of the paranormal.

TIMES 3.00 - 6.30PM

**Entrance: Public £6.00, SPI & BUFORA Members £5.00
(Price includes light refreshments.)**

Please note the following dates and arranged speakers (correct at time of going to press).

Saturday 5th October

John Spencer: Ghosts & Poltergeists, The Impertinent Questions

Saturday 2nd November

**Jenny Ayres (formerly Eales): A Demonstration of Clairvoyance
Michael Ayres: A Demonstration of Trance Mediumship**

Saturday 7th December

**Brian Allan: Reading the Mind of God (Parallel Universes)
(Speaker change)**

Sept..11: One nation, under God, indivisible



Sept. 12: One World.

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